
T H E

CRITICAL REVIEW.

For the Month of *October*, 1770.

ARTICLE I.

A Journey from London to Genoa, through England, Portugal, Spain, and France. By Joseph Baretti, Secretary for Foreign Correspondence to the Royal Academy of Painting, Sculpture, and Architecture. Four Vols. 8vo. 16s. T. Davies: [Continued.]

IN our last Review we brought our readers to the second volume of Mr. Baretti's Travels. He is now on his journey from Lisbon to Madrid; he bestows a considerable part of this volume on the confines of Portugal and Spain; and his book is as barren here as the country through which he passes. Instead of writing like a sensible traveller, he trifles most egregiously; and breaks many a dull jest on beggars, mules, and caleffeiros. A specimen or two of their humour the indulgent reader perhaps will tolerate.

It was near seven this morning when I stepped into a chaise drawn by a stout pair of black mules. The Caleffeiros were obliged to shackle that of the shafts, because he is a *new mule*; that is, a mule who never was between the shafts. The moment they let him loose he ran as if his intention had been to perform in a day the task of a fortnight. Yet mules are like *other people*. They will begin an undertaking with a great show of vehemence: but their ardour soon abates and languor ensues.

He tells us, that the Sceriffe (the gentleman to whom the care of the palace of Villa Viciosa was entrusted) was the best *thing* he saw there. Wit certainly does not consist in a flat perversion of the use of words. Of wit, however, it appears that Mr. Baretti has formed a very humble idea, not only from

his readiness to be pleased with his own jests, but with those of other people. On his arrival at Estremór, a paltry Portuguese town, his chaise was surrounded with a company of vulgar masks, whose mirth he certainly supposes to have been more delicate than it really was.

‘On entering this town of Estremór I saw several hundred masks, a group of which surrounded my chaise hallooing, roaring, and playing anticks. Many things they spoke with a squeaking voice that I did not understand, but suppose they were witty.’

Mr. Baretti observes, in p. 38. of this volume, ‘that Portugal is so situated as to be almost quite out of danger of any war, if it keeps but fair with Spain, and Spain is possessed of too many dominions to think much of Portugal.’ This observation is contradicted both by reason and fact. England, the too generous auxiliary of ungrateful allies, can witness that Spain has not been so indifferent about the acquisition of Portugal. If Spain knew what constituted the strength of a country, Portugal would be to her a more considerable object than a great part of her West Indian bullion. The produce of Portugal, and its maritime situation, gives it consequence. Spain is a melancholy proof how insignificant gold and silver are of themselves. Industry, arts, and commerce, are the basis of national power.

We must not omit Mr. Baretti's remarks on the expulsion of the Moors from Spain.

‘That incredible number, or that million, was expelled this kingdom in 1610 by a formidable edict of Philip III. In this age which abounds in mighty philosophers infinitely more than any ever did, it has been, and is still, a fashion to stigmatize the Spaniards of that age for having been guilty of such a political error as to deprive their kingdom at one blow of that vast number of inhabitants. M. de Voltaire, and the whole tribe of his admirers, have very gravely descanted on this subject, and endeavoured to make the people consider that expulsion, as no less inhuman than impolitical. What? say these wise heads: Deprive a million of people of their native homes, and drive them away, men, women, and children? Folly never to be retrieved, and cruelty never to be paralleled but by St. Bartholomew's massacre!’

‘These exclamations appear so plausible, that I am almost afraid to offer a word of apology for Philip III. though I entertain some suspicion that the parade of humanity made by our modish wits, has some tendency towards forwarding irreligion and countenancing rebellion. Let us however recollect, with regard to that famous edict, that all the Spanish reprobates of those times, their rebels, traitors, and rogues of all deno-

denominations, used to take refuge and find concealment, if not protection, amongst the Moriscos; and that those Mahometans, though long subdued, still looked upon themselves as lawful masters of the whole country, and would in consequence of that persuasion, co-operate openly or secretly with the French, the English, the Africans, and with every enemy to Spain: and thus keep it in incessant disquiet, suspicion, and alarm. Considering only this with impartiality, can we really blame that edict, which only drove them to their original country? Nay more, can we forbear to praise the Spaniards for their great moderation in only banishing the Moriscos.

‘It is true that by acting as they did, the Spaniards deprived themselves of a vast number of artists, husbandmen, and soldiers. But still they acted as the governor of a citadel would do, who believed a part of his garrison resolved to revolt and side with his besiegers the moment they should come to a general assault. I must, says the governor, either drive these traitors out of these walls, or put them all to death, or perish myself. If I put them to death, the world will tax me with cruelty; and if I drive them out, they will augment the army without. Brother-soldiers, what must I do? Let us not embroil our hands in so much blood—but they are traitors, and we must get rid of them. They will go and encrease the army of our enemies and leave our garrison incomplete; but those that remain will act with unanimity: We shall then have only our enemies to fear: we lose numbers, but we get strength.

‘This in all probability was the reasoning of Philip and his council when the expulsion of the Moriscos was resolved upon. One of the two great evils was to be suffered, and the least was chosen. Why they are to be called barbarous for it, is beyond my comprehension.’

In this quotation there is a strange mixture of *modesty*, confidence, and gloomy politics, detestable to every son of Britain. After the most cavalier treatment of Voltaire, and all the philosophers of the age, the diffident, timorous gentleman is afraid to offer a syllable in defence of this violent measure of Philip III.—It is very probable, that the Moors hated the Spanish government; but it is likewise very probable, that this hatred proceeded from the bigotted tyranny of their masters to people of a different nation, and a different religion. Had the Moors been treated by the Spaniards as men, their Equals, ought to have been treated, we may almost infallibly pronounce that they would have proved good subjects of the Spanish monarchy. Human nature is not so bad as Mr. Baretti seems to think it; though inconsistently with that opinion, he declares himself to be no morose philosopher. Use

an individual well, and you generally win his love ; use a collective body well, and you are sure to gain their affection, Mr. Baretti, indeed, who seems to take a particular pleasure in overthrowing opinions authenticated by the voice of the world, and the suffrages of the greatest men, may reply, that it is absurd to suppose the Spaniards would tyrannize over the Moriscos ; and that the Spaniards are a mild, benevolent people ; though their whole history, and moral necessity, proves them to be the reverse. He will hardly deny that they are bigots ; and a thorough bigotry to any religion, but especially to popery, is productive of injustice and violence.

Supposing, however, that the Moors were an untractable people, not to be gained by lenity and benignity ; was not their contumacy sufficiently punished by the expelling them from Spain ? Mr. Baretti says, they were only driven to their original country. The original country was nothing to the Moors born in Spain : Spain was *their* native country ; and we cannot be driven from our country and its connections without the severest pangs.—But we are to praise the Spaniards for their great moderation in only banishing the Moriscos. These bold and unguarded expressions (to give them gentler epithets than they deserve) imply that it would have been justifiable in the Spaniards to have cut the throats of all the Moors throughout Spain. For when a general is praised for showing great moderation to an enemy, he would not have been branded with inhumanity, if he had treated them more roughly. Mr. Baretti's ideas as a statesman are but too conspicuous. And if he thinks that infamous tyrant, Philip III. and his gloomy council were extremely merciful in only banishing the Moriscos, the assassination of the Huguenots on the feast of St. Bartholomew must have been, in his opinion, by a necessary consequence, rather justice than cruelty.

The illustration of his argument is as weak as his argument itself. If a governor should put a few traitors to death in a besieged fortress ; and if a king should order a million of his subjects to be murdered, without any distinction betwixt the innocent and the guilty ; where would be the similarity of the two cases ?

Mr. Baretti entertains some suspicion, that the parade of humanity made by our modish wits has some tendency towards forwarding irreligion, and countenancing rebellion.—To this we shall content ourselves with answering, that we cannot serve God more acceptably than by detesting, and endeavouring to extirpate that religion which hath so often broken the natural and sacred ties of humanity in the most flagrant instances ; and that rebellion against tyrants is loyalty to mankind.

We are well assured, that no English reader will be displeased with

with the particular notice which we have taken of this part of Mr. Baretti's book. It is presumption to defend, however indirectly, upon British ground, in the land of liberty, and generosity, such counsels as have been agitated in the cabinet of pope Alexander VI. or king Philip III.

These strictures are not the result of a desire to reprehend, but of our love of truth, and the indefeasible privileges of man. A great part of this second volume deserves the attention of the reader. His account of cardinal Acciaioli; his anecdotes of signora Merosio; and his description of Toledo, Aranjuez, and Madrid, are sensible and entertaining. His hints to those who may travel from Lisbon to Madrid, are judicious and useful.

We shall dismiss this second volume with a curious extract from his XLIXth Letter on the Spanish Improvvisatori, or extempore poets.

‘ Desiring to reach Toledo betimes, I rose long before the sun: but as my people were not ready, I went part of the way a-foot, taking a lad of the posada to show it me.

‘ The weather was delightfully calm and cool, and the moon could not be brighter. The lad had taken his guitar with him, and played as we went on. Having listened a while to his playing, I asked if he could sing; but instead of an answer he gave me a long string of Seguedillas or Coplas. The first I took immediately down, and it was thus:

‘ La Luna sta dorada,
Y las estrellas
Haziendonos favores,
Allumbran bellas.’

‘ A thought so happily and so delicately expressed, made me judge it to be the beginning of some composition universally known; and I was just going to admire his ingenuity in applying it so quickly to the present circumstance, when he went on without hesitating the tenth part of a minute.

‘ Un rato de passeio
Bien de mañana
Si la gente no miente
Es cosa sana.’

‘ This was easily expressed likewise, though not so elegantly as the first; yet it began to startle me more than that. He went on too fast for my pencil to follow; and of the many stanzas that succeeded, I could only catch this, which was the last of a considerable number.

‘ La Virgen del Rosario
Mi Cavallero
Acompa e de passo
Hasta Toledo.

‘ My spirits were thrown into a sort of a hurry the moment I found out that the fellow was making his Seguedillas extempore, and perceived him to go on with such a rapidity, as if he had been oppressed by the keeping of them in his mind, and had wanted to relieve himself from a burthen by discharging them.

‘ Here I must tell you, that for several days past I had entertained a strong suspicion, that this country swarmed with extempore singers or poets, call them as you please. Yet that suspicion I scarcely dared to own to myself, for fear of appearing ridiculous in my own eyes, still calling to mind, that, of the many who have given us accounts of Spain, none ever dropped the least hint about it, and that there is no Spanish writer who ever let foreigners into this extraordinary characteristic of his nation.

‘ It was in the town of Elvas that such a suspicion first stole into my mind: and I well remember, that, when the brownish Teresuela sung, I thought it very strange she should touch upon some actual particularities, and, amongst other things, bring the names of Catalina and Paolita into one stanza, with a word of affectionate praise to each of them.

‘ This suspicion became stronger and stronger almost every time I heard people sing, which was generally twice a day. One of the soldiers the day before yesterday was very near putting an end to my doubts, but that I could not bear the obscenity of his Seguedillas, and bid him to forbear, which he did instantly. My young rustick has at last happily changed my doubts at once into the most absolute certainty.

‘ The pleasing fellow went on, saying (always to the guitar) that *I was wise for walking while it was cool, and riding when it grew hot.* He mentioned several birds that welcome the morn with their chirping, and spoke of the fowler who gets up betimes to go and shoot partridges. By degrees he came to speak of me, and assured me that *he valued much the honour of showing me part of the way.* He took notice of my liberality to an old beggar at the Posada, to whom I suppose I gave an ochavo or two; and, by way of an hint, brought in his own mother, *who is old and poor.* What signifies enumerating his simple thoughts? He concluded his composition with the above prayer in my favour to his Vergen del Rosario.

‘ His thoughts to be sure were simple, and the greatest part of them cloathed with uncouth words. The first and third lines of every quatrain never rhymed together. In the second and fourth sometimes the rhyme came in exact, as in *estrellas* and *bellas*; sometimes there was only a similarity of sound, as in *Cavallero* and *Toledo*. That similarity of sound was still more imperfect in some of his *Affonancias*, (as the Spaniards

niards term them) one of which was *dicbo* and *finos*, and another *prendas* and *sena*. Yet he broke out now and then into such prettinesses, and even elegancies, as would have done honour to some of our Roman Arcadians. For my part, I did not much mind the propriety or impropriety of his expressions, and the accuracy or inaccuracy of his rhimes. It was the sudden discovery of extempore poetry in Spain, that swallowed all my attention; and had his performance been ten times better or ten times worse than it was, still I could only consider it on this account. This was to me of great importance, as national peculiarities are the game which a traveller ought chiefly to pursue.

‘ I asked him whether he could sing any of those romances that are in books. By a *romance* the Spaniards commonly mean a composition made up of such stanzas as those that are termed *Coplas* or *Seguedillas*, which they often sing, or of short unrhymed verses, which they only recite in a particular chaunting tone. Such *romances* generally relate some miracle, some devout story, or some adventure of love and war. The number of these compositions is inconceivable in this country.

‘ I know *romances* enough, said the lad: but *no de libros, que yo no sé leer*. “ None of those contained in books, because I cannot read.”

‘ His reason for his ignorance was satisfactory: but I wanted to know whether every body in his village could sing extempore like him, and never could make him understand my meaning, as I knew of no word in his language equivalent to our verb *improvvisare*, “ to sing extempore,” or to our noun *improvvisatore*, “ an extempore singer.”

‘ *Cantan tus paisanos y tus amigos de repente y sin libro como tu?* “ Do your townsmen and friends sing without premeditation and without the assistance of books as you do?”

‘ *Yo no sé cantar de repente*, said he. *Que es repente?* *Yo no sé lo que es. Usté perdón, yo no entiendo la habla de su merced*. He did not know the meaning of the word *repente*, and begged my pardon for not knowing my worship's language.

‘ *In mi aldea*, continued he with great simplicity, *pocos libros hay. Todos cantan sin libro. Todos cantan y pocos leen*. “ In my village there are but few books. All sing without a book. Few can read, but all can sing.” And this was all that I could possibly get out of him for my want of a vulgar equivalent of the word *extempore*, which I knew not how to translate, but by the adverb *de repente*.

‘ However, from this imperfect information I think myself intitled to pronounce, that from the torrent Caya to the town of Toledo, many people can sing extempore, some better, some worse than my informer, each according to his propor-

tion of parts and abilities. It is probable at least, that all attempt to do it; and, if so, that many succeed in this kind of exercise of the imagination. That it is very common in the village of Zevolla, and that the greatest part of its inhabitants can sing extempore as well as this lad, I do not doubt. It is very plain that, if he was any way singular, and did what his townsmen could not do, they would have made him aware of it by their admiration, and given him by degrees a better opinion of his abilities than he seems to have. But he is by them considered in proportion to his rank in life; that is, he is not considered at all: and this to me is a conclusive proof, that with regard to them he does nothing extraordinary when he throws his thoughts such as they are, extemporarily into metre, or, to speak more exactly, he does only that, which every body else can do with as much facility as himself. However, I shall soon be in Madrid, where I hope to do more than argue. Bear with the eagerness of my temper. I fear I shall scarcely sleep until I have cleared up this matter to my full satisfaction.'

We shall enter upon the third volume by quoting the remarkable beginning of his first letter; this beginning he calls a grave and prolix poem. Its gravity and prolixity, are certainly its least exceptionable properties.

'The fashionable characterisers of modern nations, a breed that in this century has prodigiously multiplied all over Europe, are unanimously agreed, that there is a very great difference between the natural inclinations of this and that people, and that (for instance) idleness is as much inherent in the Spaniard and the Italian, as the opposite quality in the Englishman or the Dutchman. But a great share of sagacity would not be necessary to discover the falsity of this assertion, and indeed of all assertions of this kind, were we but willing to shake off our mental idleness, lay aside our national prejudices, and exert our faculties in the easy discovery of our own perceptions.

'Men have no inherent qualities but what are common to the whole species; and should we grant that those characterisers are right in their assertions, we could not avoid adopting the absurd opinion, that Providence has been so partial, as to impart to one generation (for instance) an innate love of labour, and to another an invincible aversion to it.

'That this is not the case, sober reason would tell us, if we would but listen. Sober reason would make us easily comprehend, that human nature has always been the same throughout the world, though the nations into which the world is divided, may temporarily vary from each other in several respects, and be alternately active or inactive, brave or cowardly, learned or ignorant, honest or dishonest. Sober reason would inform us, that

that particular virtues and particular vices will at times take possession of this or that tract of land, sway its inhabitants for a while in such a manner as to appear irresistible; then lose their power by degrees, shift away imperceptibly, and make room for other virtues and other vices, which will raise or sink the people according to the nature of their tendency.

‘ This rotation is incessant, though sometimes quicker and sometimes slower; but men continue still to be essentially the same, still endowed with the same susceptibility of good and bad qualities, still with the same inclinations, still with the same general nature. Does activity prevail in one nation? The virtues which are the inseparable concomitants of activity, will give superiority to that nation over others. Does inactivity prevail? Inferiority will be the consequence. These were the causes that made this and that nation alternately great or little, glorious or inglorious alternately. Medes, Assyrians, Persians, Macedonians, Greeks, Romans, Goths, Turks, and so forth, were by turns the greatest and the lowest people in the world. Each had a period, during which they were in a manner entitled to reproach this and that nation with idleness.

‘ The English, who are at present the most active people that exists, stand of course quite at the head of mankind. How long they will enjoy the post of honour, no body can possibly tell. But every body can tell, that they must continue to exert themselves with unremitted vigour if they will avoid retrogradation, as was the case with the French and Spaniards, who have in their turn been very active, not many centuries ago, and lost the privilege of preheminance by a relaxation of that activity which animated them during a certain period. Let the English remit of their present vigour, and they will infallibly be lowered with a rapidity equal to that by which they have been raised. They will infallibly see some rival nation lifted up to their prejudice, and entitle the fashionable characterisers of the next generations to brand their unborn progeny with that same note of idleness, which they have at present some right to bestow upon other nations, the Spanish in particular.

‘ But let us suppose, for argument's sake, the English stripped of their present superiority over all the present nations, which they have undoubtedly obtained by dint of superior activity: let us suppose their influence not extending much beyond their native land, as it is in a great measure the case with the Spaniards: Can any body be seriously of opinion that the nature of the English would alter in such a case, and their present characteristics undergo any real change? That they would intrinsically be less courageous than they are at present?

Less

Less liberal? Less apt to cultivate all sciences? Less apt to perfect all arts?

* Surely no such revolution would happen in their nature. They would virtually be just as they actually are, though those qualities in them might have fewer subjects to act upon than they have at present. The English would in such a case navigate less, fight less, give less, study less, work less: but this is all we can reasonably think would be the case in such a case.

* These considerations often put me out of humour with those puny philosophers, who are perpetually ringing in our ears, that the Italians are naturally jealous, the French naturally volatile, the Germans naturally heavy. How can a man forbear to grow waspish when a conceited fellow steps forth, and represents human nature in these false colours? Assertions of this sort ought perpetually to be combated, and every opportunity seized to expose them as partial, as ridiculous, as absurd, and as generally tending to raise the contempt and antipathy of one part of mankind against the other, which ought to be no body's business but the devil's. It is the devil's business to spread such erroneous notions, that men may not consider themselves as brothers, but condemn and hate each other. Men not influenced by the suggestions of the devil, have long told us, that mankind are nothing else but a great family; and he is no great friend to that family who contributes his mite towards keeping it in discord and in enmity with partial and false representations.

* By this great and prolix proem you will see at once, that I am far from having adopted the far-spread notion, that the Spaniards are naturally idle. If they do less than the English, the Dutch, or any other present nation; it is for no other reason than that they have less to do. Put them in a condition to be more active, and more active they will be. I judge of this by what passes actually under my eyes. I go to see them in their shops and other places where any work is going on, and I find that they do what they have to do with becoming cheafulness and speed.

* I visited this morning a large printing-office in the Calle de las Carretas; a street so called, and chiefly inhabited by Printers and Booksellers. The briskness of above fifty workmen employed in that printing-office, was a plain proof to me, that when the Spaniards are put to it, they can be as active as other people. I asked two fellows at one press, how many sheets they could work off in a day, and was answered five and twenty hundred, which I thought a pretty good number, especially as they were none of the most muscular men. Were readers so numerous throughout this country as they are in England and France, the Spanish printers would work as much

as those of France and England; and by a parity of reason, the Spanish workmen in all other branches of manufacture would do as their manufacturers of books. What comes then of the assertions in disfavour of this nation, so much insisted on by shallow and malignant characterisers, who are perpetually mistaking effects for causes, and painting one part of mankind as intrinsically different from the other?"

Mr. Baretti is here so violently hurried on by peevishness and confidence, that he bestows very little precision of thought and expression on subjects extremely delicate and controvertible in their nature. His meaning, however, seems to be, that climate, and the political constitution of a country, give no particular modification to the human mind. We should be loth to tax him with deciding points in a peremptory tone, which the greatest men have thought worthy of their calm and studious investigation, if that positive and disagreeable manner did not appear in what he has written. And if we have mistaken his sense, let him be candid enough to attribute our mistake to his own impatient and confused way of floundering through difficulties.

If waspishness was not an unmanly temper, to which our author plainly shows himself extremely subject, it would really make one waspish to find men of eminent genius implicitly stigmatized with the following opprobrious language.—*The fashionable characterisers of modern nations, a breed that in this century has prodigiously multiplied all over Europe.—Puny philosophers, perpetually ringing in our ears—How can a man forbear to grow waspish when a conceited fellow steps forth.—Shallow, and malignant characterisers, who are perpetually mistaking effects for causes.*

Mr. Baretti, by this flaming stricture, has attacked, but we hope not demolished, a great part of the system of the illustrious Montesquieu; and though that elegant, great, and venerable genius, may have attributed too much influence to climate and policy, it surely would not have been unbecoming Mr. Baretti to proceed with modesty and caution where he differed so widely from him. If self-plenitude has left any room in Mr. Baretti for the reception of advice—*Si modo culturae patientem commodet aurem.*—It would redound greatly to his advantage as an author, if, before he writes another book, he would set his mind to mildness and true politeness by a perusal of Montesquieu's Defence of his Spirit of Laws. With what gentleness does he brush away the insects that had buzzed around his immortal work! By this excellent model, Mr. Baretti might acquire the candour, however short he should fall of the penetration and genius of that philosopher.

Mr.

Mr. Baretti brings the devil very ludicrously into this political dissertation, and with as much impropriety as the elegant Spaniards bring him upon the stage. We pretend not to determine in what words and actions the devil interferes; but private intolerance and invectives seem to be as much his province, as a calm political hypothesis, however erroneous.

We shall not enter into a minute discussion of a curious subject, nor attempt to unravel the perplexity of our author; but we shall here subjoin a few observations, and oppose the crudity of prejudice with the maturity of truth.

Climate, and government, will, in every country, influence the human mind; but the effects of climates and government may be counteracted.

The Italians may be made as brave and as generous as the old Romans, or the modern Britons; but this could only be effected by the slow progress, and the severe discipline which gained the Romans the dominion of the world.

Mr. Baretti talks about the intrinsic nature of man: we should be glad to know what that intrinsic nature is, exclusive of all external impressions?

But the writers, whom he contemptuously calls puny philosophers, have not so much contemplated the different countries of the world in their *ideal* as in their real state; have not so much considered what they might have been, as what they are. Education and habit make an individual, or a community virtuous, or depraved; they characterize the man, and the majority of a country; they determine their nature. The Turk, in his political character, is actuated by fear; the Englishman by freedom; and each of them, as he is thus influenced, shows the formation of his nature, his intrinsic and distinguishing character. From Mr. Baretti's way of reasoning, we may infer, that continence is as inherent in a woman of the town as in a woman of honour. But the two sorts of women will never be looked upon as people of the same disposition, because it is in the power of every woman to be virtuous.

Query.—Whether is it more absurd to assert that the French are lively and gay, and the Dutch and Germans phlegmatick, and heavy,—or to deny that these are true characteristics of these nations?

* Let us suppose, says our author, for arguments sake, the English stripped of their present superiority over all the present nations, which they have undoubtedly obtained by dint of superior activity: let us suppose their influence not extending much beyond their native land, as it is in a great measure the case with the Spaniards; can any body be seriously of opinion that the nature of the English would alter in such a case, and their

their present characteristicks undergo any real change; that they would intrinsically be less courageous than they are at present; less liberal, less apt to cultivate all sciences; less apt to perfect all arts?—Most undoubtedly they would. Mr. Baretti might have paid England many compliments, without departing from reason and sound argument. The inhabitants of our island are men; and therefore subject, like those of other states, to a defection from private and publick virtue.

The case, which he here supposes, could not exist without a great alteration in our government; nor, consequently, without a great alteration in our dispositions and manners.

The errors of his theory proceed from his misapprehension, and confusion of ideas and terms. In his speculation upon man, he distinguishes not the physical being from the moral and political agent: our original frame and capacities are not discriminated in his reasoning from the constitution into which they are moulded by discipline and habit, which constitution, when once fixed, is as inherent in us, is as much ours, as the power of thinking, or the circulation of the blood.

The English have not become superior to other nations merely by their activity, but likewise by their excellent form of government, by their genius and valour. Mr. Baretti talks of ‘exerting our faculties in the easy discovery of our own perceptions;’ he says, that ‘men have no inherent qualities but what are common to the whole species.’—These mistakes deserve no confutation; we shall impute them to his want of a proper knowledge of the English language. If Mr. Baretti had kept to a simple account of what he heard, and what he saw, he would have done his book more credit than he *has*, by attempting moral and political disquisitions.

In a great part of this long letter, we have a minute account of the Spanish learning, and the Arabian poetry; which may gratify whimsical curiosity, but it contributes very little to improve the taste, or to enlarge valuable erudition.

Mr. Baretti continues an entertaining account of Madrid; of the manners of its inhabitants; of its new amphitheatre, and royal academy.

For the honour of the ladies of Madrid, we shall extract an account which was given him of their manners by Doña Paula, a lady of that metropolis.

‘I have heard much, said she, of your Italian Cicisbeo’s, and, as far as I can judge, they are the same thing with what we call Cortejos; that is, gentlemen who attend on ladies with some sort of assiduity. But I must tell you, that we have so far improved upon your countrymen, as to divide our male friends into three classes, which we call Año’s, Estrecho’s, and Santo’s.

• I well.

‘ I well remember, said I, that by these words I have sometimes been puzzled, especially in reading your comedies, entremeses, and books of wit and humour ; but never had an opportunity thoroughly to understand their various meanings.

‘ Know then, interrupted she, that on the last day of the year it is the general custom here for many friends to meet in the evening to draw the Año's. All the names of the gentlemen and ladies present, no matter whether married or unmarried, are written upon bits of paper, and separately thrown, the gentlemen's in one hat, the ladies in another. Then the youngest person in company draws a gentleman's name with one hand and a lady's with the other. The two persons thus drawn are to be Año's (that is, *years*) during the next twelve-month. Thus a lady's Año acquires a kind of right to be oftener in her company than he would otherwise have been. He enters her house at any hour ; dines with her when he pleases without previous invitation ; pays her a regular courtship ; and in short becomes in a manner aggregated to her family.

‘ There is no other difference, continued Doña Paula, between the Año's and the Estrecho's, but that the Año's are chosen on the last day of the year, and the Estrecho's on the twelfth night. Each Estrecho's name is also drawn together with a Copla or Seguedilla, of which there are innumerable composed by our wits for this purpose and bought ready printed. These kinds of epigrams, commonly satyrical, excite often the mirth of the company, especially when they chance to square with the personal character of him or her, whose name comes out with the Copla. Estrecho, means a close friend. As to the Santo's, they are likewise the same thing with the Año's and Estrecho's. They are drawn on Christmas-eve, but, instead of Coplas and Seguedillas, we draw them with the names of saints, from which circumstance they have their name ; to the saint that comes out with the lady's name, the gentleman drawn with her is to pay particular devotion during that year, and so the lady to that which is drawn with the gentleman's name.

‘ By these means, continued Doña Paula, the ladies make sure of constant visitors, when they stay at home, and attendants when they go out ; and as these drawings of names generally precede a supper, they always prove very chearful, especially when it happens, as was my own case this year, that the husband and wife are drawn together. I am actually my husband's Estrecha, and of course have a right to command his attendance upon me till next Epiphany day.

‘ I should not dislike these fashions, said I, was I to stay for years in this town, and the foreigners who reside amongst you, must certainly find it very convenient, to become thus at
once

once the domestick friends of three ladies at least. But do ever your husbands and fathers take the alarm at their wives and daughters having so many familiar friends? And are your Cortejo's generally as harmless as our Cicisbeo's pretend to be?

' To answer you in your own language, said Doña Paula, I must put you in mind of your proverb, that *Tutto il mondo è paese*, "all countries are alike." We have ladies here, who might live better than they do. But this, I suppose, is not quite peculiar to us, and the dominion of vice probably extends much further than the Manzanares. The misconduct however, of wicked women, is not to be attributed to the custom of having Año's and Estrecho's. She that is lost to honour, would find means of satisfying her lawless passions any where. But this I will have the confidence to say of my townswomen of the better sort, that the greatest part live as they ought, whatsoever notions foreigners may form of our Cortejo's, and whatever liberty they may take with us when they expatiate on the freedom of our manners. We are lively, we love to be gallanted, we could sing and dance for ever, but the point of honour and the influence of religion are not yet lost in Madrid. I have read my share of French books, and am informed of the opinions that are spread abroad on our account: yet let me assure you, that I know the ways of my own sex, and that the ladies of Madrid prove in general very good wives, mothers, and daughters; nor is there any place in Europe where husbands are more gallant, fathers more affectionate, and friends more respectful. I might make you often an eye-witness of what I advance, would you but stay a few months with us. You would see and hear men and women behave and talk to each other very lovingly; but scarce ever find a gentleman tête à tête with any of us. This is no custom of ours. Consider our method of living. Not only our gates, but every door in our apartments is open from morning to night. All our friends and acquaintance come in and go out without asking leave, and our many servants are allowed to enter our rooms as freely as ourselves. You may already have observed that this is the general system in Madrid; so that, those amongst our ladies who intend to carry on an intrigue, are put to the hardest shifts, and must partly alter the usual forms of Spanish living, which cannot easily be done without incurring censure, and without making themselves the talk of the whole town. You will see to day at dinner one of my most intimate friends Doña Bibiana de —, who has been during these many years most regularly visited and attended upon by one of our most accomplished cavaliers; yet she is one of our most respected women, and not a soul in all

Ma-

Madrid would dare to entertain the least thought to her disadvantage.

‘ And are your single ladies, said I, visited with the same familiarity by their Año’s, Estrecho’s, and Santo’s ?

‘ Not quite so, answered the lady. But they are not kept under that great restraint you may have read of in books. In general they pass the morning in their apartments, to which few men are admitted besides their masters of writing, musick, and dancing. But they always dine at their parents table, and converse of course with our daily guests with as much freedom as with their brothers ; and at night we take them to all Visitas and Tertullias without any scruple, and let them dance and sing their fill at home as well as at our friends houses during the longest evenings ; nor are we afraid to see them talk to any gentleman, fully persuaded that no man would dare to address them but in terms of the highest respect.

‘ I hope now, continued Doña Paula, that you will dismiss your past notions of us, and believe that our husbands and fathers are far from being such jealous and tyrannical brutes, as they are painted in French romances ; but as I see that you want to take the minutest notice of our manners and customs, I will take you to Fuencarral some day next week, that you may see more and more of us ; how freely we live with our friends, and happily with our husbands.

‘ And pray, madam, what is it that you call Fuencarral ?

‘ It is a village, she replied, about two leagues from town, where gentlemen and ladies resort in parties on fine afternoons, under the pretence of Merendar, that is, of eating a salad, and tasting a muscadel-wine, for which the territory of that village is much renowned. We often go there, attended by our Santo’s, Año’s, Estrecho’s, or any other friend.

‘ But, madam, your husbands—

‘ Our husbands chuse sometimes to be of the party, sometimes not. When they come, so much the better. However, I must add, that ladies never go there but several together, not so much for the sake of decency, as because the more the ladies, the chearfuller the party. There while the Merenda is making ready, or after it, we commonly dance or sing, or walk about with the greatest hilarity.’

The rest of this volume contains many amusing observations and occurrences in his way to Sarragossa the capital of Arragon ; through Alcala de Henares, Torrixa, Daroca, &c.—In this journey too, he takes care to remind his readers how superior he is in sense and penetration to all preceding travellers.

[*To be concluded in our next Review.*]

II. *Philo-*

PHILOSOPHICAL TRANSACTIONS, giving some Account of the present
Undertakings, Studies, and Labours, of the Ingenious, in many
considerable Parts of the World. Vol. LIX. Part II. For the
Year 1769. 4to. 18s. Davis. [Concluded.]

WE have already delivered an account of the first part of
this volume, where amidst a large collection, as usual,
of trifling and inconsequential articles, there were some which
merited a greater degree of attention. We now proceed to
the second part, at the beginning of which we are presented
with eight successive numbers on the transit of Venus; that
rare phenomenon which has so much engaged the observation
of the curious, and from whence, it is to be hoped, some use-
ful discoveries may accrue to philosophy.

Article XLVII. treats of the different quantities of rain,
which appear to fall at different heights, over the same spot
of ground, by Dr. Heberden.

A comparison having been made (says he) between the quan-
tity of rain, which fell in two places in London, about a mile dis-
tant from one another, it was found, that the rain in one of
them constantly exceeded that in the other, not only every
month, but almost every time that it rained. The apparatus used
in each of them was very exact, both being made by the same
artist; and upon examining every probable cause, this unex-
pected variation did not appear to be owing to any mistake,
but to the constant effect of some circumstance, which not be-
ing supposed to be of any moment, had never been attended
to. The rain-gage in one of these places was fixed so high,
as to rise above all the neighbouring chimnies; the other was
considerably below them; and there appeared reason to be-
lieve, that the difference of the quantity of rain in these two
places was owing to this difference in the placing of the vessel
in which it was received. A funnel was therefore placed above
the highest chimnies, and another upon the ground of the gar-
den belonging to the same house, and there was found the
same difference between these two, though placed so near
one another, which there had been between them, when placed
at similar heights in different parts of the town. After this
fact was sufficiently ascertained, it was thought proper to try,
whether the difference would be greater at a much greater
height; and a rain-gage was therefore placed upon the square
part of the roof of Westminster Abbey, being at such a dis-
tance from the western towers, as probably to be very little af-
fected by them, and being much higher than any other neigh-
bouring buildings. Here the quantity of rain was observed
for a twelvemonth, the rain being measured at the end of every
month,

VOL. XXX. October, 1770. S

month, and care being taken that none should evaporate, by passing a very long tube of the funnel into a bottle through a cork, to which it was exactly fitted. The tube went down very near to the bottom of the bottle; and therefore the rain, which fell into it, would soon rise above the end of the tube, so that the water was no where open to the air except for the small space of the area of the tube: and by trial it was found, that there was no sensible evaporation through the tube thus fitted up.

A table then follows, shewing the result of these observations, after which the doctor thus proceeds:

By this table it appears, that there fell below the top of a house above a fifth part more rain, than what fell in the same space above the top of the same house, and that there fell upon Westminster-Abbey not much above one half of what was found to fall in the same space below the tops of the houses. This experiment has been repeated in other places with the same event. What may be the cause of this extraordinary difference has not yet been discovered; but it may be useful to give notice of it, in order to prevent that error, which would frequently be committed in comparing the rain of two places without attending to this circumstance.

It is probable, that some hitherto unknown property of electricity is concerned in this phenomenon. This power has undoubtedly a great share in the descent of rain, which hardly ever happens, if the air and electrical apparatus be sufficiently dry, without manifest signs of electricity in the air. Hence it is, that in Lima, where there is no rain, they never have any lightning or thunder; and that, as M. Tournefort was assured, it never rains in the Levant but in winter, and that this is the only season in which any thunder is heard. If this appearance therefore could be accounted for, it would probably help us to some more satisfactory causes of the suspension of the clouds, and of the descent of rain.

Number XLVIII. gives an account of an observation of an eclipse of the moon; the next, an account of two Auroræ Boreales; the subsequent article Observations of the late Transit of Venus, and the Eclipse of the Sun the following day; and the article immediately succeeding, of the Transit of Venus.

Number LII. contains an account of an oil extracted from the pods of a plant, called by botanical writers *Arachis*, or *Arachidna*, much cultivated in the northern colonies of America, and the Sugar Islands, where they are called ground-nuts, or ground pease. One of the advantages of this oil is, that it is not apt to become rancid by keeping. It may be used for all the same purposes with the oil of olives or almonds,

and

and yet the price of it will not amount to a fourth part of what the best Florence oil of olives costs in England.

The next article presents us with a catalogue of the fifty plants from Chelsea-garden, presented to the Royal Society by the company of Apothecaries, for the year 1768.

The succeeding number exhibits a description of the lymphatics of the urethra and neck of the bladder.

The six following articles contain astronomical observations, mostly on the Transit of Venus.

Number LXI. is an attempt to elucidate two Samnite coins by the rev. Mr. Swinton.

The succeeding number contains experiments to prove, that the luminousness of the sea arises from the putrefaction of its animal substances. By John Canton, M. A. and F. R. S. As these experiments are ingenious, and tend to elucidate that phenomenon, we shall here give them a place.

EXPERIMENT I.

‘ Into a gallon of sea-water, in a pan about fourteen inches in diameter, I put a small fresh whiting, June 14, 1768, in the evening; and took notice that neither the whiting, nor the water when agitated, gave any light. A Fahrenheit’s thermometer in the cellar, where the pan was placed, stood at 54 degrees. The 15th, at night, that part of the fish which was even with the surface of the water was luminous, but the water itself was dark. I drew the end of a stick through the water, from one side of the pan to the other, and the water appeared luminous behind the stick all the way, but gave light only where it was disturbed. When all the water was stirred, the whole became luminous, and appeared like milk; giving a considerable degree of light to the sides of the pan that contained it; and continued to do for some time after it was at rest. The water was most luminous when the fish had been in it about twenty-eight hours, but would not give any light by being stirred, after it had been in it three days.

‘ II. I put a gallon of fresh water into one pan, and a gallon of sea water into another, and also into each pan a fresh herring of about three ounces. The next night the whole surface of the sea-water was luminous without being stirred, but much more so when put in motion; and the upper part of the herring, which lay considerably below the surface of the water was very bright. The fresh water was quite dark, as was also the fish that was in it. There were several very bright luminous spots on different parts of the surface of the sea water; and the whole, when viewed by the light of a candle, seemed covered with a greasy scum. The third night, the light of the sea-water while at rest was very little, if at all,

less than before; and when stirred, its light was so great, as to discover the time by a watch; and the fish in it appeared as a dark substance. After this, its light was evidently decreasing, but was not quite gone before the seventh night. The fresh water, and fish in it, were perfectly dark during the whole time. The thermometer was generally above 60.

• III Into a gallon of fresh water I put common or sea-salt, till I found by an hydrometer it was of the same specific gravity with the sea-water. In another gallon of fresh water I dissolved two pounds of salt; and into each of these waters I put a small fresh herring. The next evening the whole surface of the artificial sea water was luminous without being stirred, but gave much more light when it was disturbed. It appeared exactly like the real sea water in the preceding experiment, and its light lasted about the same time, and went off in the same manner. The other water, which was almost as salt as it could be made, never gave any light. The herring, which was taken out of it the seventh night, and washed from its salt, was found firm and sweet; but the other herring was very soft and putrid; much more so than that which had been kept as long in the fresh water of the last experiment. If a herring, in warm weather, be put into ten gallons of artificial sea water instead of one, the water will still become luminous, but its light will not be so strong.

• N. B. The artificial sea-water may be made without the use of an hydrometer, by the proportion of four ounces avoirdupois of salt to seven pints of water, wine measure.

• From the second and third experiments it is evident, that the quantity of salt contained in sea-water, hastens putrefaction; as the fish that had been kept in water of that degree of saltness was found to be much more putrid than that which had been kept the same time in fresh water. This unexpected property of sea-salt was discovered by Sir John Pringle, in the year 1750, and published in the XLVIth volume of the *Philosophical Transactions*, with many curious and useful experiments on substances resisting putrefaction; but the greatest quantity of salt there mentioned, is less than what is found in sea-water: it is probable, therefore, that if the sea were less salt, it would be more luminous. And here it may be worth remarking, that, though the greatest summer heat is well known to promote putrefaction, yet twenty degrees more than that of the human blood seem to hinder it: for, putting a very small piece of a luminous fish into a thin glass ball, I found that water of the heat of 118 degrees would destroy its luminousness in less than half a minute; which, on
taking

taking it out of the water, it would begin to recover in about ten seconds, but was never after so bright as before.

The two following papers contain a series of astronomical observations.

Number LXVI. is an extract from the Journal of the Royal Society, respecting a letter addressed to the society by a member of the House of Jesuits at Pekin, in China. This letter had been written in consequence of an application from the Royal Society to the Jesuits in China, to consult the literati of that country, in regard to some disquisitions of Mr. Turberville Needham, F. R. S. concerning a supposed connection between the hieroglyphical writing of the ancient Egyptians, and the characteristic writing which is in use at this day amongst the Chinese. What had suggested to Mr. Needham this affinity, was the inscription on the bust of Turin, of which a cast has been since sent into England by Mr. Montague, and presented by his majesty to the British Museum.

The opinion of the missionary was, 'that the characters of the bust of Turin, (though four or five of them, viz. N^o 2, 3, 8, 9, 31, have a sensible resemblance to the like number of characters in the Chinese dictionary), are not genuine Chinese characters; having no connected sense, nor a proper resemblance to any of the different forms of writing; indeed the whole inscription has nothing of Chinese in the face of it. As a farther proof, our author took the opinion of divers of the Chinese literati, whose province it is to study the antient writings; who all declared the same thing; and that they did not understand them, nor had ever seen the like of them.'

To enable the society, however, to judge for themselves, their learned correspondent has sent them a collection of above an hundred ancient inscriptions, to be compared with those of Turin, and which are here exhibited in several plates.

The particular matter of enquiry, viz. the characters of the bust of Turin being thus disposed of, our author, who is against renouncing Mr. Needham's general conjecture, without farther examination, as it may notwithstanding conduce to many discoveries, applies himself, fifthly, to a farther and more general investigation, by an actual collation of such Egyptian hieroglyphics as do undoubtedly resemble antient characters, yet remaining amongst the Chinese: in order to which, he has given us drawings of seventy-three such hieroglyphics, collected chiefly from Kircher (as he had no better materials), and has placed by them the corresponding Chinese characters, both antient and modern. He is sufficiently diffuse and curious, in two or three examples, to point out the method and most interesting subjects of enquiry, viz. the leading notions

Concerning the Deity, and the religion of the primitive times; and he also describes the properties of the symbolical animals, which are supposed to be significant of the rational and moral qualities; but enters a caution against these, as being, most likely, the invention of later times. He argues strenuously for the early and uninterrupted Theism of the Chinese; and concludes with an apology for the condition of a missionary, the duties of whose profession, and separation from divers necessary means of information, render him, in his own opinion, very unfit for literary inquiries.'

The LXVIIth Number is an Observation of the Transit of Mercury over the Sun, Oct. 25, 1743; and the concluding number relates a method of working the object glasses of refracting telescopes truly spherical, by the late Mr. James Short, F. R. S.

III. *The Elements of Universal Erudition, containing an analytical Abridgment of the Sciences, Polite Arts, and Belles Lettres, by Baron Bielsfeld, Secretary of Legation to the King of Prussia, &c. Translated from the last Edition printed at Berlin, by W. Hooper, M. D. 3 Vols. 8vo. 18s. Robson. [Concluded.]*

IN our Review of June and July we made some observations on the first and second volumes of Baron Bielsfeld's *Elements of Universal Erudition*. We shall now examine the third and last volume of this learned and ingenious author.

The baron, in his first volume, divided the sciences into three classes; one class he assigned to the understanding, another to the imagination, and a third to the memory. The third class is the subject of this last volume.

In the beginning of this volume, the baron complains of the vague and contradictory definitions which are given by different authors of the words *Belles Lettres*; he then favours us with his explanation of the term.

'We comprehend, therefore, under the term *Belles Lettres*, all those instructive and pleasing sciences which occupy the memory and the judgment, and do not make part, either of the superior sciences, of the polite arts, or of mechanic professions, &c. To these we consecrate this third volume of the analysis of the sciences; and we trust that we shall not omit any of them that ought naturally to be here included: for we hope, that memory and judgment will serve us as companions and guides in this long and difficult career.'

With all proper deference to the baron's learning and accuracy, we must observe, that he differs no less from the mean-
ing

ing which Rollin has annexed to the French words, than from the import which they are generally supposed to convey. By the Belles Letters, we presume, that part of literature has been particularly understood, which not only exercises the understanding and judgment, but is likewise addressed to the imagination and taste. As to the memory, we can make no progress in any branch of knowledge without the exertion of it. It is a necessary assistant to all the arts and sciences; and therefore it is emphatically stiled by Cicero, the storehouse of the mind.

The rules he lays down for the study of history are extremely sensible and just. He proposes an excellent method for impressing the elements of it upon tender minds. The paragraph which we here allude to, concludes with a spirit and warmth, not frequent in our author. It deserves to be quoted entire.

History ought in a peculiar manner to be the study of every one, who would attain a liberal education; as it is a general storehouse for all the sciences, and a school for all the virtues. Whoever is appointed to instruct the children of princes, of the nobles, or principal inhabitants of the land, should endeavour, in the first place, strongly to impress on their minds a chronological series of all the remarkable events that are recorded in history, from the creation of the world down to the present day; making them well observe at the same time the several synchronisms, or the various events that have happened at the same period in different parts of the world. By these means he will open in their minds a repository, where every particular event may hereafter be ranged in its proper place; for, otherwise, without this, history would present a mere chaos to the memory, without order or connexion. When the student has thus acquired a ready knowledge of chronology, he may undertake, with his tutor, a complete and rational course of history: and there Clio should pluck for him the golden apples of the garden of the Hesperides. The animated and striking pictures of history offer two sorts of examples, the one to imitate, and the other to avoid. It is the business of an able instructor carefully to point out, in the annals of all nations, those facts and characters that must inspire their pupils with admiration or horror; and consequently excite in their minds a desire to imitate their virtues, and avoid their vices. The portraits of the truly great, as well as the tyrants of antiquity, when lively drawn, must strongly affect the young student; for they will seem to say: "Future generations, princes, heroes, statesmen, scholars, philosophers! Providence, for our greater reward, or more exemplary punishment, has placed our

statues in this gallery, to serve as amiable or detestable models to future ages. Emulate our virtues, and have a just abhorrence of our crimes: Know that your real characters, that your actions, however absurd or unjust, and with whatever veil you may cover them, or under whatever mask you may disguise them, will, like ours, stand naked before posterity. The piercing public eye will penetrate the most secret folds of your hearts. A thousand sagacious observers continually surround you, and a thousand pencils are constantly ready to paint you to posterity, such as you really are. History flatters not: it is the witness, not the adulator of mankind."

In his second chapter he treats of mythology, of which he gives a concise, but a clear and general account. He observes, that the great philosophers of antiquity had pure and worthy conceptions of the supreme Being; and that the populace naturally fell into the extreme of religious corruption, and con-founded in their imaginations the statues of the gods, the idols of their divinities, the emblems of their virtues, and of religious worship, with the gods, divinities, virtues, and worship themselves; adored these images, and proceeded to extravagancies the most ridiculous; and frequently most criminal in their ceremonies, feasts, libations, and sacrifices. In this chapter on Mythology, he confines himself to the medium between the refined private systems of the philosophers and the religious depravations of the common people. He treats of that political religion which subsisted under the authority of the magistracy and priesthood, and consequently of paganism in general.

In his chapter on Chronology, he lays before us the different ways of measuring time, and distinguishing its parts, used by the different nations of the world. In this chapter he also gives us some judicious rules, by which we may most probably determine the exact time when those signal actions were performed, and those revolutions happened, of which the chronology is controverted. He next proceeds to a general view of history, in which he explains, 1. The manner of writing history. 2. The manner of studying it. 3. The different divisions, or species of history. — He enters upon this part of the work with the following useful and elegant remarks.

With regard to the manner of writing history, the first fault that we find in all historical writings, ancient and modern, and which appears to us of no small magnitude, is, that they consist of a mere description of those wars that have desolated the earth from the origin of the human race. It should seem as if mankind found nothing great in nature, nothing worthy their attention, but that which ought to cover them

with

with shame and confusion: that which arises from their depravity, a mad desire of victory, of destroying each other; a barbarous custom of maintaining their pretensions by the force of arms; of imagining that superior force gives right; and the folly of placing a vain honour, a false glory, in their brutal quarrels and combats. Follies are frequently contagious: that of heroes has infected their historians: blood must be constantly spilt: if they were to place only one man upon the earth, they would make him fight, either against the gods or devils, or with serpents and monsters, or else with his own shadow, rather than paint him peaceful and amiable. If they should suppose two men to exist, it would be merely with a design that they might destroy each other, or at least that one of them might murder his companion. When they made Cadmus sow the earth with teeth, from whence men sprung up, it was necessary that these first of human race should immediately attack and butcher each other.

Barbarians! to whom no object appears great but that of war! The nurture of the human race, their establishments, their migrations, the founding of cities and colonies, the progress of the human mind in the arts and sciences, grand inventions and discoveries, as that of navigation and a new world, and a thousand like objects; are not these worthy of regard? A king came to the crown on such a day, in such a year: without the least reason he attacked such a people, and after that so many others; or he was himself attacked; and such were the consequences of his wars: he overthrew so many cities, he took so many prisoners, and left so many dead upon the field; and at last this mighty monarch himself is killed, or he dies with remorse in his bed. You have here, in a few words, the substance of history in general; some little ornaments of moral and political reflections apart.

The second fault of historians is, the bad proportions they observe in the arrangement of their works. Each history, whether universal or particular, resembles a peacock, who, to a very small head, and a body indifferently large, has joined an enormous tail, which continually extends as it approaches the extremity. The best writers of history are faulty in this respect. Every one can repeat those excellent lines with which Tacitus begins his annals; and when they shall remark the concision he there observes, and compare it with the prodigious number of animadversions that are spread over his history, and the prolixity with which he concludes, they will be convinced that our observation is just. It is to be wished, therefore, that the writers of history would acquire the art of extending their introductions, and of contracting their conclusions,

sions, that there might be more uniformity in the parts, more regularity and harmony in the whole. Curious and learned researches, pleasing and useful reflections, are very natural amplifications. And why are not facts that occur in the beginning of a history as worthy of our attention as those of latter times? We know there are many who are of a contrary opinion, but we think they deceive themselves. All the details of recent events serve only to promote chicanery and the quarrels of sovereigns: their ministers make use of them to produce arguments in defence of their pretensions. But, should history be debased to such purposes as these? Are there not memoirs, periodical productions, and archives, sufficient to kindle these disputes, to furnish deductions, and to support these literary wars?

* All modern capital histories have likewise the fault of being highly prolix. What, life is sufficiently long, what eyes are good enough, and what memory is strong enough, to read and retain these works? Those of de Thou, Mariana, Rapin Thoyras, Barre, Daniel, and the rest of this class? By naming a few historians only, it is easy to enumerate several hundred folio and quarto volumes; and if we reflect that M. le Long, in his *Historical Bibliotheque*, has produced the names of more than twenty thousand authors who have wrote the history of France only; and that the late count de Bunau collected above thirty thousand German historians, whom they call *Scriptores rerum Germanicarum*, we may easily conceive how enormous a chaos all this must form, and what indefatigable labour it would require to wade through this vast barren desert of erudition. In proportion as the world increases in years, this historic body increases in bulk, and must at last sink by its own weight. All that can be done in this case is, to regard these voluminous works as historic dictionaries, that are not to be read, but consulted occasionally.

Our author divides history in general, 1. into civil, or political history, which relates all the revolutions, and all the memorable events that have occurred in governments, and gives an account of the method by which all nations have been founded, established, maintained, and improved; of their increase, decline, and final dissolution. 2. Into military history, which recounts the wars that each people have sustained; their battles and sieges, the good and bad success of all their military operations, those generals that have distinguished themselves, &c. Xenophon, Polybius, Vegetius, Quincy, and many others, he observes, have written military histories. These two capital divisions of history, he resolves into many subordinate divisions, of which we shall omit the enumeration.

The

The baron divides ancient history into two parts. The first part contains the history of the Jews, or Hebrews, or of those who are called the people of God. The second part contains the history of the other empires, monarchies, and smaller states, that have anciently subsisted in the world, and of whom no knowledge is to be had but from profane writers. The nations which he principally comprehends in this latter division, are, the Chinese, the Egyptians, the Persians, the Grecians, and the Romans; and he gives a sketch, or anatomy of their several histories.

In his sixth chapter, he treats of the history of the middle age, which he makes one of his subdivisions of history. He seems to have fixed this period with great propriety; it is distinctly characterised by the complexion of the times which he assigns to it; and it is limited by the two grandest epochs which are to be met with in history. He includes in the middle age those eight centuries which passed between the birth of Christ, and the re-establishment of the western empire by Charlemagne. Agreeably to his plan, he has likewise made a perspicuous abstract of this part of history.

He makes modern history commence at the advancement of Charlemagne to the Imperial dignity, in the first year of the ninth century. The conclusion of the chapter in which this period is comprized, does no small credit to modern historians.

* Such in general is the system of what is called the universal history of the world; of the ancient and middle ages, and of modern times. It must be confessed that the labours of the learned have, in this science, surpassed all that we could expect, and all that the capacity and assiduity of the human mind seemed capable of producing. There are now, in almost all languages, universal and particular histories that are highly excellent; where the most learned researches are united with the most sagacious reflections, and where a regular and conspicuous narration is ornamented with all those graces of which the historic style is susceptible. There are in the universities able professors, who make courses in history that are highly instructive: and there are historical bibliothèques which furnish us with the knowledge of the best authors in every species of history. They therefore who are desirous of applying to this science, cannot want for guides, or instructions; and we may add, that, in this age, the useful and the agreeable will be found united in the study of history.

In his eighth and ninth chapters, he takes a view of ecclesiastical history. By his definition of ecclesiastical history, the reader will have an idea of what is contained in these two chap-

chapters. Ecclesiastical history, he says (in p. 88. of this volume) is the history of the Christian church in particular; which teaches the origin and revolutions of the true religion; of the opposition and persecutions it has sustained; of the success it has met with, and of the triumph it has finally obtained, from the commencement of the world to the present time. It contains also the various heresies and schisms of the popes and reformers, &c. The eighth chapter, however, is only an introduction to his main subject, and contains an account of the different tenets, and forms of worship in the Pagan world. Baron Bielfeld, by his philosophical principles, appears to be a sceptic in religious matters. Yet we should do him injustice, if we did not give a specimen of his virtuous regard for Christianity.

From amidst the thickest darkness a light shone forth: Jesus Christ, the Saviour of the world, was born at Bethlehem in Judea, on the 25th of December, about the year of the world 4000; in the 23d year of the reign of Augustus, and in the 37th of that of Herod. If Christ had been nothing more than man, it must be confessed that he would have been the greatest of men, the most virtuous of the human race, the wisest of philosophers, and the most truly learned of all teachers. His doctrine would not have been less divine. He discovered to mankind the true and the only principle of all virtue, by saying to them, Love. But as he is acknowledged by all Christians to be the real Son of God, who came upon the earth to save mankind, and offered himself as a sacrifice for the expiation of their sins, it is not in the power of language fully to express that acknowledgment, that gratitude, veneration, and profound devotion which we owe him.

The tenth chapter of this volume is a Dissertation upon Antiquities; the eleventh treats of Medals and Coins. The compass of a Review will not permit us to trace this author so minutely as he deserves. We are often obliged to be concise where we would wish to be particular.

Diplomatics are the subject of his twelfth chapter. As the term does not frequently occur, we shall beg leave to explain it in the words of our author.

‘The word diploma signifies, properly, a letter or epistle, that is folded in the middle, and that is not open. But, in modern times, the title has been given to all ancient epistles, letters, literary monuments, and public documents, and to all those pieces of writing which the ancients called *Syngrapha*, *Chirographa*, *Codicilli*, &c. In the middle age, and in the diplomas themselves, these writings are called *Litteræ*, *Præcepta*, *Placita*, *Chartæ indicula*, *Sigilla*, and *Bullæ*; as also

Pan-

Panchartæ, Pantochartæ, Tractoriæ, Descriptiones, &c. The originals of these pieces are named Exemplaria, or Autographa, Chartæ authenticæ, Originalia, &c. and the copies, Apographa, Copiæ, Particulæ, and so forth. The collections, that have been made of them, are called Chartaria and Chartulia. The place where these papers and documents were kept, the ancients named Scrinia, Tabularium, or *Ætarium*, words that were derived from the tables of brass, and according to the Greek idiom, Archeium or Archivum.

His thirteenth chapter gives us the analysis of Statistics; the science that is called statistics, says our author, teaches us what is the political arrangement of all the modern states of the known world.

Travels, and travellers come next under his consideration. He gives some excellent advice for the gaining of useful knowledge, to those who may intend to travel; and a succinct account of the best books of travels, which have been published in the French and English languages.

Geography, genealogy, and blazonry, are likewise examined by our author. From them he passes to philology in general, and then to ancient and modern languages. In his chapter on modern languages he observes, that from the Latin are derived the languages of all those nations which inhabit the southern and most western countries of this part of the world. From the German all those that inhabit the centre, and the northern regions: and from the Slavonian all the languages of the people who dwell in the most eastern parts of Europe.

The baron shows his great learning in this, as in every part of his work; though many languages which he here takes notice of are beneath the attention of a sensible scholar. It is the misfortune of modern literati to waste much of their time on the study of a multiplicity of languages, which would be much more laudably spent on the improvement of their understanding and taste. The ancient Greeks and Romans wisely confined themselves to the knowledge of one or two languages: they were not ambitious of accumulating the vehicles of ideas, but of thinking justly, and of writing well. In our times a man is hardly allowed to be a polite scholar unless he is acquainted with six or seven languages. It is greatly owing to our idle parade of learning, to our preference of signs to things, and to the sensible plan of study pursued by the ancients, that though we excel them in most other arts, they still dispute with us a superiority in composition.

Unexceptionably judicious as our author is in other respects, we must here observe, that his faults seems to be too much minuteness; an induction of petty articles under the title of

Ele-

Elements of Universal Erudition, which deserve not the shelter of so venerable a shade.—Leaping, wrestling, pantomimes, for example.

In the remaining chapters of this volume, the baron treats of Exercises.—Of certain anomalous Arts and Sciences, or such as do not directly appertain to Erudition.—Of chimerical Sciences.—Of Authors—and of Criticism.

This book well deserves the perusal of the most learned of our readers. Its author's great learning is uninfected with pedantry; his mind is penetrating, judicious, divested of prejudice, fraught with humanity, intent on the inforcement and discovery of important truth. It is particularly calculated to direct the studies of young scholars, and to prevent a hasty and inconsiderate search of knowledge, the result of which is, much reading, and little solid information. In the language of metaphor it may be stiled, a key to intellectual treasures. We hope the following exhortation, with which he concludes his work, will have some effect upon our young readers.

'Ye studious Youth, it is to you we consecrate our labours: sometimes peruse this abridgment. You will read a romance, ancient or modern, of a dozen volumes, and many frivolous and voluminous works. Why therefore can you not read three volumes? But if you would attempt thoroughly to understand all the arts and sciences we have here indicated, know, that neither the life of man, nor the limits of the human understanding, are sufficient for such a project. If you read this work, however, as you read a romance, you will receive but little advantage; but if you shall seriously study it; if by means of it you acquire a just idea of Universal Erudition; and if from amidst this mass of sciences you shall make a judicious choice of those to which you will particularly apply yourselves, you may become truly learned; and perhaps you will owe us some obligation to your latest hour.'

IV. *The Doctrine of Combinations, Permutations, and Compositions of Quantities, clearly and succinctly demonstrated. Chronology, or the Art of Reckoning Time. Calculation, Libration, and Mensuration. The Art of Surveying.* By W. Emerson. 8vo. 7s. Nourse.

THE first article in this miscellaneous work, contains the doctrine of combinations, permutations and alterations of quantities, an entertaining and curious speculation, whereby a great variety of delightful problems may be resolved; and which to those not versed in these sorts of calculations, appear strange and surprising. The operations are here easy to be understood, and the rules demonstrated in a very judicious and satisfactory manner.

Our author next proceeds to chronology, or the art of reckoning

oning time; a branch of science so immediately connected with astronomy, that in order to ascertain or confirm the time of any transaction or memorable event mentioned in ancient history, the chronologist must be well acquainted with the calculations of eclipses, the conjunctions of the superior planets, the acronical rising or setting of the stars, the occultation of the fixt stars by the moon, the places of the equinoctial points, &c. These, when taken notice of by any historian, are of the greatest use in determining the time of any action or event, then mentioned.

In the course of this article Mr. Emerson observes that 'when the protestant states of Germany altered their calendar, they ordered that eleven days should be left out of February after the 18th day, in the year 1700. So that instead of writing Feb. 18, they should write March 1. And that the time of Easter for the future should be determined by astronomical calculation; which was to be the first Sunday after the first full moon after the vernal equinox; or the Sunday after, when the full moon fell on a Sunday. As to our calendar (continues Mr. Emerson) as now ordered by the stile act, it keeps the same form, yet it differs in this particular, that the golden-numbers are set to the full moons in each month, and not to the change, as formerly; which variation seems to have no manner of advantage in it, but a manifest disadvantage. For it is more material to know the moon's change, than the full, in every month except March.

To enquire particularly what sort of a year, or what kind of computation, had been the most convenient, we shall mention several ways that it may, or rather might have been ordered. For as the year consists of 365 days 5 hours; 49 minutes very near: it might have been ordered to consist of 365 days for three years, and 366 every fourth year, as the Julian year does; and placing the odd day at the end of December, beginning the year with January: or the Julian account might be preserved, and the odd day put at the end of February, and the year to begin at March. Then altering the dominical letters in January and February, so as to be continued from December in alphabetical order. It might at least have been done by continuing the Julian year as it was, only beginning the year at March 1. For the Julian year is very near the solar year, and is very commodious for calculation, being a mean between the astronomical and tropical years; and is attended with no other inconvenience, but a small alteration of the seasons, the terms, fairs, &c. which might have been mended by putting them forward about a week in a thousand years by an act of parliament.

In the Scholium at p. 38, our author is of opinion, that
not-

notwithstanding it is ordered by act of parliament, that the paschal full moon is to be the first full moon after the 21st of March; it had been more agreeable to the celestial motions, to have made it the first full moon after the vernal equinox. For the equinox is not on March 21, but on March 20. For this reason the rule laid down in the act sometimes fails, as it did in 1761, when the Easter full moon fell on March 20, a little after the equinox.

We readily agree with Mr. Emerson, that the Gregorian calendar, though preferable to the Julian, is not without its defects. It is, however, perhaps impossible ever to bring the thing to a perfect justness; for, first, the Gregorian calculation does not hinder but that the equinox may fall as far behind the 21st of March as the 19th; and at other times may fall on the 23d: and the full moon which falls on the 20th of March is sometimes the paschal; yet not so accounted by the Gregorians. On the other hand the Gregorians account the full moon of the 22d of March, the paschal, which yet falling before the equinox, is not the paschal. In the first case, therefore, Easter is celebrated in an irregular month; in the latter, there are two Easters in the same ecclesiastical year. In like manner, the cyclical computation being founded on mean full moons, which may yet precede or follow the true ones by some hours, the paschal full moon may fall on Saturday, which is yet referred by the cycle to Sunday; whence, in the first case, Easter is celebrated eight days later than it should be; in the other, it is celebrated on the very day of the full moon with the Jews; contrary to the decree of the council of Nice.

'The table for finding Easter as settled by the stile-act, is to be received as a general rule, although the act at the same time lays down another, which is sometimes inconsistent with the table. For the act says, that Easter-day, is to be the first Sunday after the first full moon, next after the 21st of March, which rule would have made Easter a month later than by the table, in the year 1761. Whereas if it had been mentioned, *after the first full moon, next after the vernal equinox*, which was the 20th of March; then the rule would have agreed with the table. And more instances of this kind may happen.'

'But after all the fuss that has been made for finding a rule for the observation of Easter, the present rule is certainly a very ill contrived one, and had been better fixed to some Sunday, at a certain time of the year. Jesus Christ did suffer but once, and rise once; which therefore must have been at one certain time of the year. And if that time could be known, then the nearest Sunday to that would most probably be Easter; which would have been easily known. But our rule makes it vary five weeks from the time, as observed in different years.'

‘It is extremely probable that his passion was in the year 34, on Friday the 14th day of the month Nisan, which, by the Julian account, was on Friday April 23, and at the same time the equinox was on March 24. But with us now, the equinox is upon the 20th of March, which is four days sooner. Therefore bringing the passion back to our way of reckoning, it will fall on April 19, and consequently the resurrection would be on April 21. Therefore if the nearest Sunday to April 21, had been set apart for Easter-day, it would have been an exceeding easy rule, and very near the true time, and I think this time might have been as well commemorated by an easy and plain rule, that comes near the true time, as a perplexed one, that runs further from it.’

Mr. Emerson, after having given some very useful and concise rules for computing the time of new and full moon, and of high water, cycles of the sun and moon, &c. concludes this article of chronology with a copious table, shewing the times when the most noted events happened, which are mentioned in history, such as the changes of kingdoms, the rise and fall of monarchies, the lives of famous men; and though, as our author remarks, ‘the chronology of ancient times is very uncertain, yet it may not be amiss to know (nearly) when such or such a transaction happened; although by reason of the great distance of time, it cannot be known so accurately as we could wish.’

In the next article we meet with a great variety of problems concerning weights and measures; arithmetical computations in whole numbers and fractions. Practical questions in geometry, the use of the sliding-rule. Mensuration of superficies and solids, with the application of the latter to the art of gauging. The fourth and last article relates to surveying or measuring land, in which there cannot be any thing very new expected; yet we are of opinion, that what Mr. Emerson has here delivered in a few pages, will prove as serviceable to the young *Geodesian* as any of the larger volumes which have appeared upon the same subject.

V. *A Course of Experimental Agriculture: Containing an exact Register of all the Business transacted during five Years on near three hundred Acres of various Soils; including a Variety of Experiments on the Cultivation of all Sorts of Grain and Pulse, both in the Old and New Methods; &c. In Two Vols. 4to. 2l. 10s. Doddsley.*

FEW literary productions are of more real advantage to the public than those which contain useful rules and observations relating to agriculture: for which reason it is with great pleasure

VOL. XXX, October, 1770. T sure

sure we behold that spirit of improvement which is lately become so conspicuous among those who cultivate the practice of that art. We never range with greater satisfaction through any part of our province, than while we are surveying the plain and rural experiments of the industrious farmer, on which subject several essays have fallen under our inspection within the last year. Of all that we have seen, however, of such publications, there is none which discovers more accurate investigation, or affords more convincing evidence of the loss or advantage resulting from any particular method of husbandry, than the work now before us, which contains a copious register of experiments, on which alone, exclusive of products, Mr. Young informs us, that he has expended near twelve hundred pounds; a sacrifice the more meritorious with the public, that it was not made so much from motives of interest, as from a laudable resolution of bringing such methods of practice as were recommended by writers of character to the test of experience.

This publication is conducted upon the plan made use of by the ingenious Dr. Home, in his treatise on *The Principles of Agriculture and Vegetation*, of whom, says Mr. Young, 'had he thought proper to have given his attention to a more enlarged course of experiments, his work would effectually have prevented my troubling the world with this imperfect sketch.' But though we entirely agree with our author in the opinion he entertains of Dr. Home's judicious performance, we can by no means admit of the justice of the epithet, which he modestly bestows on his own work: and certainly no small praise is due to him for having prosecuted in so extensive a manner the method of enquiry instituted by that ingenious gentleman. The experiments with which we are here presented, appear evidently to be made with great accuracy: that they are related with veracity we have not the smallest reason to doubt: the conclusions deduced from them are not more general than were warranted by the facts: and the whole is intended to throw a clear and impartial light on the most important points of agriculture. We cannot give our readers a more just idea of the principles and execution of the work, than by laying before them the author's account of it as contained in the preface.

* I venture this register of my experience to the public eye, with that diffidence which is ever felt by those who have formed a clear idea of perfection, but endeavoured in vain to reach it. I entered upon the following experiments with an ardent hope of reducing every doubtful point to certainty; and I finished them with the chagrin of but poorly answering my own expectations. Where I imagined two or three trials would have proved decisive, forty have been conducted in vain. I began with sketching experiments, in consequence of having reasoned on the probable event; but a very little experience convinced me that experiment must precede rea-

soning

soning; and that, in agriculture, it is somewhat necessary to act before we think. As much as the experimental part of husbandry occupied my attention even at setting out; yet I omitted the first year a multitude of minutes, which I have regretted since; many the second year, and not a few even to the last: but the series that ought to be carried on regularly are boundless; and every year of a man's practice will open new worlds of enquiry.

Had matters foreign to agriculture permitted me to have continued my experiments on the same land, I should not have published this course of many years; for every one would have convinced me of the expediency of connecting in one chain a long series of trials, that determinate conclusions might at last have been the result; but a change of soil to one totally different, has quite broken the connection between the experiments I carried on in Suffolk, and those I am preparing for in Hertfordshire. Thus am I involuntarily led to make a pause in my inquiries, almost at their very beginning; and, after having formed the pleasing hope of being able to lay before the public a work fraught with decisive conclusions, the result of many years experience, I blush at the imperfections of the present sketch, which is but the outline of what I wished to perform.

Let me, however, in palliation of the acknowledged fault of publishing a work whose imperfections I am conscious of, venture to assure the candid reader, that he may depend upon the accuracy of all I have inserted in this course. My attention to form a register minutely genuine has been so great, that some experiments are inserted, from which scarce any conclusions can be drawn; owing to unlucky accidents, or other causes. I did not reject them, that my book might be the real transcript of my practice, and not a partial representation of experiments, picked and culled to serve the purposes of a favourite idea, or upon which to found a brilliant hypothesis. In numerous instances, I have been a very bad farmer, and acted contrary to the dictates of good husbandry; but my faults are registered, and I hope condemned impartially.

The general principle upon which I began and continued this course of experiments, was to keep minutes of every thing; and though the many omissions of the two first years were somewhat inconsistent with that design, yet I was afterwards more attentive, and omitted fewer memorandums which were requisite for the drawing up the experiments I wanted to register. I was never absent from the farm, even a single week, without leaving a bailiff I could fully trust, who gave me, on my return, every particular I demanded in writing, by which means my journals were complete; nor did my horses, men, or implements, perform the most trifling work without its being minuted; nor was a penny expended for any purpose without being carried to the account. I do not mention these particulars as proofs of an extraordinary or commendable attention; but merely the absolute requisites and foundation of experiments, without which it would have been impossible to register them with the least accuracy.

The many volumes upon agriculture which I have turned over, guarded me against a too common delusion, and ever fatal in an inquiry after truth; the adopting a favourite notion, and forming experiments with an eye to confirm it. There is scarcely a modern book on agriculture, but carries marks of this unhappy vanity in the author, which must render its authority doubtful to every sensible reader. The design of perusing such works, was to find practical

tical and experimental directions in doubtful points; and my disappointment gave me a disgust at favourite hypotheses. And as I embraced agriculture not as an amusement, but a business, and with a fortune that would not allow me to be indifferent about profit, especially in every thing carried on *in large*, I sought after TRUTH, and tried a number of experiments merely to discover her; totally indifferent on which side I found her, and solicitous only to be convinced of the most profitable methods, in order to pursue them as worthy objects of my attention. The reader, after he has perused the ensuing pages, will easily credit these assertions; for he will find it very difficult to discover the least trace of a prejudice for or against any object throughout the work. He will nowhere find a connected train of experiments invariably successful enough to create suspicions.

It is of little consequence to the world to be told the authors of the generality of books. Merit is independent of reputation. If a work is good it may be applauded, if bad condemned, without the least necessity of recurring to the composer; but with such as contain experiments in any branch of natural philosophy, the case is very different. The first point an inquisitive reader attends to, is the reality of the experiments; an enquiry not a little necessary in an age so fertile in book-making, which produces so many experimental husbandmen, whose fields yield such great crops without soil, and whose cattle are fattened so nobly without food—farmers without farms. But geniuses, in whom invention supplies the defect of land, seed, cattle, implements, and every requisite save pens and paper; while such continue to write, it is very necessary, in works of this nature, for the author to set his name to his labours, with that of the place where his experiments were made, that all who think it proper may make any inquiries they please into the truth of his assertions; and though the degrees of his accuracy cannot be thus discovered, yet the world has at least the satisfaction of knowing, that they read the composition of one who is a real farmer, and who made great numbers of experiments. It is upon this account that I prefix my name to these sheets, and very far from any vanity of being known as an author. A solitary, who lives in the obscurity of a retired village, whose attention is fixed upon the little circle of his family, and whose views are bounded by the limits of his farm, has other objects to employ his mind upon, than literary reputation. If a desire of being serviceable to the interests of his country in general, and his profession in particular, induces him to publish his remarks, the world deserves too much respect, to let him neglect the rendering his work as perfect as he is able; the fame of doing is best, let him possess, but not enjoy. As to the mere reputation of being known as the writer of a book, it is to him a bubble; it will not manure an acre of land, nor fat a single chicken.

The subsequent part of this sensible preface, where Mr. Young makes many pertinent remarks on the various authors who have treated of agriculture, shews his acquaintance with the writings on that subject to be as accurate and extensive as his own observations in the field.

What must render this work particularly useful, is the comparative view it exhibits of the old and new husbandry, which the author has delineated in all the different species of grain,

as

as well as in other products. The general order in which he relates his experiments is as follows 1. The culture in the old method. 2. The culture in the new. 3. Comparison between them. 4. The quantity of seed. 5. The time of sowing. 6. Miscellaneous experiments. We shall extract a few of the experiments on wheat as a specimen of the work.

Culture and Produce in the Old Method.

The common way of sowing wheat, in the direct manner of throwing the seed into the ground, admits of very few variations; but in the general management of the crop there must necessarily be a thousand degrees of good and bad husbandry. In a practice of any extent many of these must of course arise, and it is from a register of them that the consequences of each are to be distinctly known. The following experiments contain instances of some wheat crops by no means well managed; others that had all possible advantages of fallowing, manuring, &c.; some the product of stiff clays, others of very light loams: the preparation has been by fallowing—by clover—by pulse, &c. These variations will explain the great difference in the product.

Experiment N^o 1. Culture, expences, and produce, of 6 acres, fields Q and G, 1763.

[*Culture.*] I entered this field at Lady-day 1763, paying the farmer the expences of seed, tillage, &c. In 1759 it was fallow. In 1760 wheat. In 1761 oats. In 1762 fallow.

Expences.		£.	s.	d.
Labour. Plowing 5 clean earths and 1 half earth, 5s 6d. per acre,	—	1	13	0
Ditto. Harrowing,	—	0	3	0
Manuring,	—	1	17	0
14 bushels seed,	—	2	9	0
Reaping,	—	0	16	6
Threshing,	—	3	1	7
		10	0	1
Rent, tythe, and town charges,	—	5	2	0
		15	2	1
Produce.] Received for 19 qr. 2 bushels,		20	7	4½
Expences,	—	15	2	1
Profit, 17s. 6½d. per acre,	—	5	5	3½
Ploughing, at 1s. 6d.	—	2	9	6
Harrowing, at 3d.	—	0	4	6
Manuring,	—	2	4	0
Carting in harvest, 4½d. per. acre,	—	0	2	4½
		5	0	4½
Profit per acre 10d.	—	0	4	11
Total expence per acre, 3l. 7s. 0½d.	—			

Observations.

This crop amounted to 3 qr. 2 bushels per acre, far from a bad one: but the weather proved so extremely unfavourable at harvest as to damage it greatly. It was not all cut before the 23d of Sept. and the rains came so successively that some of it was in the field a fortnight, and most of it sprouted either in the field or the barn, so that although wheat yielded a good no more than 10s. 6d. could be gained for this.

Experiment N^o 2. Culture, expences, and produce, of 9 acres, part of field P, 1764.

Culture.] This field was clover in 1763; the weather proved so unfavourable that I could not sow it till the 24th of October.

Expences.			£.	s.	d.
For 2½ qr. of seed,	—	—	4	8	0
Lime and salt for steep,	—	—	0	3	2
One clean earth,	—	—	0	9	0
Harrowing,	—	—	0	3	4
Water-furrowing,	—	—	0	4	6
Reaping and harvesting,	—	—	1	7	6
Threshing 17 qr.	—	—	2	12	2
			<hr/>		
			9	7	8
Rent, &c.	—	—	7	13	0
			<hr/>		
			17	0	8
<i>Produce.</i>] For 6 qr. 6 bushels, at 39s.	—	—	13	3	3
For 2 bushels of offal wheat,	—	—	0	8	0
For 9½ qr. at 41s.	—	—	19	9	6
For 4 bushels,	—	—	1	0	0
			<hr/>		
			34	0	9
Expences,	—	—	17	0	8
			<hr/>		
Profit 1l. 18s. 4d. per acre,	—	—	17	0	1
Ploughing, at 1s. 6d.	—	—	0	13	6
Harrowing, at 3d.	—	—	0	6	9
Carting in harvest, at 3½d. per acre,	—	—	0	2	9½
			<hr/>		
			1	3	0½
Clear profit 1l. 15s. 2d. per acre,	—	—	15	17	0
Total expence per acre, 2l. 0s. 4½d.					

Observations.

‘ This crop did not amount to 2 qr. per acre, which on this field I consider as a very poor one. But I must attribute this to two causes; first, the general fate which attended the crops for many miles around. In several parishes in the neighbourhood, they were supposed not to amount to above 1 qr. and ½ per acre, secondly my having been absent when it ought to have been weeded. When I returned home, I cut the thistles in some acres, but soon found the men damaged the corn too much, and was therefore forced to let the crop take its chance. At harvest the docks and thistles wore a very formidable appearance, and were in many places so thick, that few could be rejected, but were bound up in the sheaves, which consequently took the longer to dry and in the time got much rain on them.’

Experiment N^o 3. Cultivation, expences, and produce, of 1 acre, field M, 1764.

Culture.] This acre was winter fallowed by 3 plowings, from Michaelmas 1762, to May 1763, and between that time and sowing, received a summer fallow of seven plowings besides harrowings. In the beginning of June, 10 cart loads of coal ashes, mortar rubbish, &c. &c. mixed together were spread upon it, it being designed for turneps; but changing my mind, I kept it for wheat through curiosity, to discover the effect of compleat tillage and manure united: attention was given to mix the manure well with the soil by the repeated plowings and harrowings. The first week in September

ber, 60 bushels of foot were sown over it, and 40 of malt dust: these manures I used in preference to dung, that no seeds of weeds might be carried into the land: the middle of the same month it was sown with two bushels of red wheat, from Cambridgeshire, steeped in brine and washed well, the light grains, &c. skimmed off, and then limed and salted.

It came up with great luxuriance, insomuch that by Christmas it was quite thick and matted over the land. In January some farmers advised me by all means to feed it off with sheep, asserting that it would be mildewed without. I followed their advice, berded it in, and fed it off close. In April many weeds arose, which frightened me; but having heard of some farmers hand-hoeing wheat, I determined to apply that remedy, and accordingly sent in three men with the hoes they commonly made use of for this purpose, 4 inches wide; I directed them to cut them up freely, and not regard cutting up the wheat, which they had orders to thin every where: this work they executed very well, insomuch that nothing more was seen of weeds. It escaped laying, was pretty lucky in harvest. Threshed soon after, the produce 4 qr. and $\frac{1}{2}$.

Expences.				£.	s.	d.
Eleven clean earths,	—	—	—	0	11	0
Five harrowings,	—	—	—	0	2	3
Cost of the first manure and labour,	—	—	—	1	13	0
Ditto of the second,	—	—	—	1	19	4
Two bushels of wheat,	—	—	—	0	11	0
Sowing,	—	—	—	0	0	6
Lime and salt,	—	—	—	0	1	1
Herdling,	—	—	—	0	1	0
Handhoeing,	—	—	—	0	13	0
Reaping and harvesting,	—	—	—	0	7	6
Threshing,	—	—	—	0	12	6
Rent, &c. &c.	—	—	—	1	14	0
				8	6	2
Produce.] 4 qr. and $\frac{1}{2}$,	—	—	—	10	2	6
Expences,	—	—	—	8	6	2
Profit,	—	—	—	1	16	4
Ploughing,	—	—	0	16	6	
Harrowing,	—	—	0	1	3	
Carting on road for the 2 manurings,	—	—	2	2	8 $\frac{1}{2}$	
Ditto at home on first,	—	—	0	2	1	
Ditto in harvest,	—	—	0	0	3 $\frac{1}{2}$	
				3	2	10 $\frac{1}{2}$
The above profit,	—	—	—	1	16	4
Loss				1	6	6 $\frac{1}{2}$

Observations.

Four quarters and $\frac{1}{2}$ are by no means a very extraordinary crop in this country, with common management; but this year it is extremely so: I remarked in the last experiment the great unfavourableness of the season, which was so extreme, that I believe no such crop as this was known any where in the neighbourhood; so that this product in comparison with others is very great, but to what degree cannot be said precisely. One may however determine from it that spirited and complete husbandry, though it may not from the great expence of it prove profitable in an unfavourable year, yet, considering the great heart the land is left in, it will I apprehend in the long run prove much superior. The trial of this experiment de-

termines me in every future year to form similar ones, that the real value of such methods may be clearly known.

That our readers may judge better of the contrast, we shall next relate as many experiments of the new method. But here it will be necessary to premise the author's introduction to that section, in order to obviate the objections which might be raised against the justness of the comparison.

Culture and Produce in the New Method.

The reader can scarcely expect that any experiments in this mode of sowing are upon as large a scale as those of the preceding section; my fortune would by no means allow me to venture so far into the road of ideal husbandry; for as to experiments for my guide, never had I read one that was the least satisfactory when I began my own trials, nor do I think they abound much at present. However, this series of trials will prove much more useful in their accuracy, than the experience of a whole farm could possibly allow. Large experiments are certainly very important; but if a man throws 30 or 40 or 100 acres at once into the drill culture, I will answer for it, whatever may be his fortune, that the method will not have that genuine and complete advantage necessary for experiments that are to be laid before the publick. The object is too large, the number of hands necessary (and dextrous ones) too great, and the constant requisite attention too fatiguing. I can assure the reader, that I do not insert one experiment, however small, but is as clear in every particular, and in many more so, than would 100 acres be; and the conclusions to be drawn as applicable to common practice. It may be said that there are variations in the soil, which do not come into the account of so small a piece as a rood, or half acre. Allowing this may be the case, is it not the same with the largest field? If the conclusion be clear from a trial of 20 acres, will it be attended with the same consequences in another, although contiguous, 20 acres? In a well-cultivated country, scarce a field is to be found that has its exact counterpart.

The soil exactly of the same level, depth, and nature.

The exposition precisely the same: an high hedge in one field may intercept a mildew coming with a wind; the other field damaged for want of it.

The preceding crops, tillage to each, manuring, &c. &c. &c. all to have been the same, and performed at the same time.

These circumstances, it is evident, might be infinitely multiplied; and it is equally plain, that the *larger* the experiment, the *less* accurate it must be: and that for very obvious reasons. It is much easier to find 2 acres alike than 200: indeed 10 or 20 acres can scarce ever be found the same; so that a large experiment may be conclusive for the land alone it is conducted on; which is just nothing, because a change of year is another variation, and of the most important kind: nor is it possible in large experiments for all the works to be performed at the same time.

Suppose a gentleman tells me, that in order to be particularly genuine he will reject all small pieces of land, and try an experiment of seed or tillage, &c. &c. on 40 acres of barley all ready for sowing; he divides it into 10 pieces of 4 acres each, for so many variations; now in this case he must either have 10 teams, ploughs, harrows, &c. &c. and men equally skilful to all, or his trial will not be worth two pence: if he does a part at a time, letting 6 hours intervene between one field and another, a heavy shower of rain upon the

the well-prepared barley land will occasion a difference sufficient to balance upon many soils every other point: and consequently all his conclusions must be erroneous. For these reasons I am always diffident of giving full credit to experiments of comparison that are tried in large: I well know from my own experience, as well as the reason of the thing, that a greater accuracy attends small than large tracts of land. The reader will excuse this digression. As the following series of trials are mostly upon roods, half acres, and acres, it was necessary to say something in answer to those who argue against such small experiments: and I shall only add, that there is an accuracy in the following experiments, which I defy any man in England to equal, who forms his trials upon ten aced pieces; provided it is an old inclosed and cultivated country.

Experiment N^o 1. Culture, expences, and produce, of half an acre, field L^a, 1764.

[Culture.] This piece was ploughed once in the autumn of 1762, and once more by Lady day 1763; from that time to September, it received three more ploughings, the last of which struck it into fteatches or beds, 5 feet wide. The middle of that month, these were arched up, by what is called in Suffolk *upsetting*, that is, the plough begins at the top of the ridge, and finishes on both sides in the old furrows. It was then harrowed fine, and drilled with wheat in three rows on the top of each ridge, eight inches asunder; the drills were struck by lines with hoes, the seed sowed by hand, and covered with rakes; it took three pecks.

But here I should remark, that, as many of these experiments were sown with a drill plough, at a vastly less expence, I shall charge this, as if the seed was likewise shed by that implement: if I was not to pursue this method, the observation upon the whole series would be totally delusive.

After the wheat was sown, deep and sufficient water-furrows were cut through the piece to lay it dry for the winter.

The middle of March the rows were hand-hoed with hoes 4½ inches wide, and the outsides of the outward rows also hoed for a few inches: The last week in the same month, the first horse-hoeing was given with a common plough by a bout, turning a furrow from the wheat, and throwing a ridge up in the middle of the interval; but, from this operation, I found that the spaces left, of 3 feet 8 inches, were too narrow for a bout; beginning at first near the wheat, I found the plough buried it so, that I was forced to order it to leave a stripe 6 inches broad, which diminished the space to 2 feet 8 inches. When it was finished, the water-furrows were scow-ered out again, as heavy spring rains without this precaution would destroy the crop. The first week in May, it was horse-hoed a second time, by splitting the little ridge before left in the middle of the intervals; but this, from the narrowness of the space, was forced to be done by three cuts of the plough. In June, the rows were again hand-hoed, as before. The end of the same month, another horse-hoeing was given, reversing the last. The middle of July, it was horse-hoed again, splitting the ridge twice in a place, to open the furrow deep. It was harvested very favourably; the produce 1 qr. 1 bushel.

	Expences.				£.	s.	d.
Six ploughings,	—	—	—	—	0	3	0
Two harrowings,	—	—	—	—	0	0	6
Drilling,	—	—	—	—	0	0	1½
Seed,	—	—	—	—	0	3	4½
							Water:

Water-furrowing three times,	—	—	—	0	5	0
Two hand-hoeings,	—	—	—	0	5	6
Five horse-hoeings,	—	—	—	0	1	8
Reaping,	—	—	—	0	2	6
Harvesting, &c.	—	—	—	0	1	1
Threshing,	—	—	—	0	3	10
				1	6	7½
Rent, &c.	—	—	—	0	17	0
				2	3	7½
Produce.] 1 qr. 1 bush. at 4s.	—	—	—	2	7	3
Expences,	—	—	—	2	3	7½
Profit 7s. 3½d. per acre,	—	—	—	0	3	7½
Ploughing,	—	—	—	0	3	0
Harrowing,	—	—	—	0	0	2½
Drilling,	—	—	—	0	0	0½
Horse-hoeing,	—	—	—	0	1	0½
Carting in harvest,	—	—	—	0	0	1½
				0	4	5½
The above profit,	—	—	—	0	3	7½
Loss per acre, 1s. 7½d.	—	—	—	0	0	9½

Observations.

' This first trial of my drilling succeeded much better than I expected; from the appearance of the corn all the year, which was by no means favourable, I apprehended the crop would not be above 2 or 3 bushels at most; and finding the corn in a greater proportion to the straw than common, gave me hope, that something might in time be made of this method. I should mark, that it was kept perfectly clean from all weeds, and that the horse-hoeings were numerous enough to preserve the intervals in good tilth. They were all given with two horses.

* Experiment N^o 21. Culture, expences, and produce, of half an acre, field L*, 1764.

'Culture.] This piece was ploughed in the autumn of 1762. Twice more in April 1763. Again in May. And between that time and Michaelmas three times more; the last earth threw it into fitches 5 feet broad. It was then arched up, and harrowed fine; and drilled by hand, 2 rows at 1 foot asunder on the top of each bed. Taking 3 pecks of seed. After sowing, it was thoroughly water-furrowed. About the last week in March, it received its first hoeing, which turned a furrow on each side from the corn, throwing up a ridge in the middle of the interval and water-furrows scowered. In a fortnight after, the rows were hand-hoed with hoes 9 inches wide, not only in the space between, but also 5 or 6 inches on the outsides, so as to leave the rows on a stripe of well-cut and loosened earth. The middle of May, it was horse-hoed again; and hand-hoed a fortnight after: I should remark that my bargain with hand-hoers is always to hand-weed the rows themselves, as they go along.—The last horse-hoeing reversed the work of the first. And the third, which was given the first week in July, did the same by the second. The fourth was performed in about a week after, leaving an open trench in the middle of the interval; and the corn banked up as it were. I should observe, that the effect of these horse-hoeings and hand-hoeings also was always visible in a day or two after, in deepening the green of the plants, and increasing their growth. The wheat was reaped the first week in September. It did not ripe so soon as the common corn. Product, 1 qr. 4 bushels.

Expences.					£.	s.	d.
Eight ploughings,	—	—	—	—	0	4	0
Two harrowings,	—	—	—	—	0	0	6
Drilling,	—	—	—	—	0	0	18
Seed,	—	—	—	—	0	3	4
Water-furrowing three times,	—	—	—	—	0	4	9
Two hand-hoeings,	—	—	—	—	0	4	9
Four horse-hoeings,	—	—	—	—	0	1	4
Reaping,	—	—	—	—	0	3	0
Harvesting,	—	—	—	—	0	1	8
Threshing,	—	—	—	—	0	4	6
					<hr/>		
Rent, &c.	—	—	—	—	0	17	0
					<hr/>		
Produce.] 1 qr. 4 bush. at 41s.					3	3	0
Expences,					2	4	11½
					<hr/>		
					0	18	0½
					<hr/>		
Ploughing,	—	—	—	0	4	0	
Harrowing,	—	—	—	0	0	2½	
Drilling,	—	—	—	0	0	0½	
Horse-hoeing,	—	—	—	0	0	10	
Carting in harvest,	—	—	—	0	0	1½	
					<hr/>		
					0	5	2½
Clear profit, 1l. 5s. 7d. per acre,					0	12	9½

Observations.

‘ This crop proved very profitable; for above 25s. per acre from land that is left in excellent order for another crop is a considerable return. There can be no doubt but the land after this method is in much better order than after common wheat crops, either for repeating the drilling, or sowing spring corn, &c. broad cast. I have hope, from the success of this crop, and particularly from observing that none of it was beaten down by the weather, to carry the produce, by means of manure and great tillage, much higher than this.

‘ Experiment N^o 3. Culture, expences, and produce, of half an acre, field L*, 1764.

‘ Culture.] This piece was plowed once in 1762, autumn. In the following spring it was stirred again. From thence till Michaelmas it received four earths more, the latter of which threw it into fitches of 5 feet, upon which 8 cart loads of mortar rubbish and coal ashes were spread; then another ploughing turned in the manure, and arched up the beds at the same time. It was harrowed and drilled in double rows 1 foot, with three pecks of seed; and well water-furrowed.

‘ The first week in April it received the first horse-hoeing: the operations of each need not be specified (unless for variations) as they were the same as before; the water-furrows were fresh opened, and the hand-hoeing given in about ten days. During the summer it received three more horse-hoeings and one hand-hoeing. Nothing could be finer than the appearance of this corn through the spring and the fore part of the summer, the rows of a thick luxuriance, and much higher than any common wheat: I had great hope of a fine crop; but was much disappointed, when I found before harvest, that the stalks and leaves were of an unwholesome speckled appearance, slightly mildewed I apprehend; and although the straw was in large quantities for drilled corn, yet the ears were very poor.

It

It was not reaped until the end of September. The product, 7 bushels.

Expences.					£.	s.	d.
Seven earths,	—	—	—	—	0	3	6
One harrowing,	—	—	—	—	0	0	2
Drilling,	—	—	—	—	0	0	1½
Seed,	—	—	—	—	0	3	4
Water-furrowing thrice,	—	—	—	—	0	5	0
Two hand-hoeings,	—	—	—	—	0	5	6
Four horse-hoeings,	—	—	—	—	0	1	4
Reaping,	—	—	—	—	0	3	10
Harvesting,	—	—	—	—	0	2	1
Threshing,	—	—	—	—	0	3	2
					1	8	0½
Rent, &c.	—	—	—	—	0	17	0
					2	5	0½
Produce.] 7 bushels, at 38s.	—	—	—	—	1	13	3
Expences,	—	—	—	—	2	5	0½
Produce,	—	—	—	—	1	13	3
					0	11	9½
Loss, 1l. 3s. 7½d. per acre,	—	—	—	—	0	3	6
Ploughing,	—	—	—	—	0	0	1
Harrowing,	—	—	—	—	0	0	0½
Drilling,	—	—	—	—	0	0	10
Horse-hoeing,	—	—	—	—	0	0	1½
Carting in harvest,	—	—	—	—	2	7	1
Carting, and expences of manuring,	—	—	—	—	2	11	8½
					3	3	6½
Total loss, 6l. 7s. 0½d. per acre,	—	—	—	—			

Observations.

' This experiment is a remarkable one; those above registered, of the same year, were either profitable, or the loss trifling; this, which was well manured, turned out much the worst: now I apprehend it must have been owing to the omission of feeding off the green wheat in the spring; for, although the crop was not beaten down by the weather, yet the luxuriance of it might occasion that rankness in the straw, which attracts the mildew: supposing there is such a quality, as I have reason to believe there is: however, this experiment opens a field for new enquiries, which must be conducted with an eye to this event.

As this is a work of such a nature as admits of no abridgment, and it was necessary for the information of our readers, to give a full detail of some of the experiments, both in the old and new method of husbandry, we have been obliged to be more liberal in extracts from this publication than usual. We shall therefore refer to our next Review for a farther account of the result of the comparison which has now been exhibited, and other useful and important points of husbandry, all of which appear to have been prosecuted by this judicious author with uncommon attention and almost unexampled industry.

[To be continued.]

VI. *Critical Observations on the Sixth Book of the Æneid.* 8vo.
1s. 6d. Elmsly.

THE celebrated author of the *Divine Legation*, in a dissertation on the sixth book of Virgil's *Æneid*, has attempted to prove, that Æneas's adventure to the infernal shades is no other than a figurative description of his initiation into the mysteries, and particularly a very exact one of the spectacles of the Eleusinian. This opinion is supported with great learning; and by some is accounted an ingenious improvement on the obvious sense of Virgil. His lordship pursues two different methods which unite, as he apprehends, in the same conclusion. From general principles he infers the propriety and even necessity of such a description of the mysteries, and from a comparison of particular circumstances he endeavours to demonstrate, that Virgil has actually introduced it into the *Æneid*.

The design of these *Critical Observations* is to shew the fallacy of his lordship's hypothesis.

The learned prelate asserts, that the whole system of paganism, of which the mysteries were an essential part, was instituted by the ancient lawgivers for the support and benefit of society; that the mysteries themselves were a school of morality and religion in which the vanity of polytheism, and the unity of the first cause was revealed to the initiated; that Virgil intended his poem for a republic in action, as those of Plato and Tully were in precept; and therefore could not avoid displaying his first and noblest art of government; that his perfect lawgiver must be initiated as the ancient founders of states had been before him, and as Augustus himself was many ages afterwards.

The author of these *Critical Observations* does not attempt to controvert all the propositions contained in this paragraph, but those only which have an immediate connection with the principal question.

In opposition to the notion, that Paganism was entirely the religion of the magistrate, he observes, that the oracles were no less ancient, nor less venerable than the mysteries, that every difficulty, religious or civil, was submitted to the decision of those infallible tribunals. Here then, says he, we might expect to perceive the directing hand of the magistrate; yet when we study their history with attention, instead of the alliance between church and state, we can only discover the ancient alliance between the avarice of the priest, and the credulity of the people.

Having urged this objection in its full extent, he remarks, that unless Æneas is the lawgiver of Virgil's republic, he has

no more business with the mysteries of Athens than with the laws of Sparta. This leads him to consider the nature and plan of the Æneid. But discovering no traces of a political character in the hero of the poem, he concludes with observing, that the bishop's first and general argument appears, when resumed, to amount to this *irrefragable* demonstration, that if the mysteries were instituted by legislators (which they probably were not) Æneas (who was no legislator) must of course be initiated into them by the poet.

The bishop says, the secret doctrine of the mysteries revealed to the initiated was, that Jupiter . . . and the whole rabble of licentious deities were only dead mortals. But our author replies, that there is not any thing like this laid open in the sixth book of Virgil. He examines more particularly his lordship's account of the secret doctrine and the ceremonies of the mysteries, and then alledges what he calls two very simple reasons which persuade him, that Virgil has not revealed the secret of the Eleusinian mysteries: the first is *his ignorance*, and the second *his discretion*. We shall subjoin them in the author's words.

* 1. As his lordship has not made the smallest attempt to prove that Virgil was himself initiated, it is plain that he supposed it, as a thing of course. Had he any right to suppose it? By no means: that ceremony might naturally enough finish the education of a young Athenian; but a Barbarian, a Roman, would most probably pass through life without directing his devotion to the foreign rites of Eleusis.

* The philosophical sentiments of Virgil were still more unlikely to inspire him with that kind of devotion. It is well known that he was a determined Epicurean^a; and a very natural antipathy subsisted between the Epicureans and the managers of the mysteries. The celebration opened with a solemn excommunication of those atheistical philosophers, who were commanded to retire, and to leave that holy place for pious believers^b; the zeal of the people was ready to enforce this admonition. I will not deny, that curiosity might sometimes tempt an Epicurean to pry into these secret rites; and that gratitude, fear, or other motives, might engage the Athenians to admit so irreligious an aspirant. Atticus was initiated at Eleusis; but Atticus was the friend and benefactor of Athens^c. These extraordinary exceptions may be proved, but must not be supposed.

^a See the Life of Virgil by Donatus, the Sixth Eclogue, and the Second Georgic, ver. 490.

^b Lucian in Alexandro, p. 489.

^c Cornal. Nepos, in Vit. Attici, c. 2, 3, 4.

‘ Nay, more; I am strongly inclined to think that Virgil was never out of Italy till the last year of his life. I am sensible, that it is not easy to prove a negative proposition, more especially when the materials of our knowledge are so very few and so very defective^d; and yet by glancing our eye over the several periods of Virgil’s life, we may perhaps attain a sort of probability, which ought to have some weight, since nothing can be thrown into the opposite scale.

‘ Although Virgil’s father was hardly of a lower rank than Horace’s, yet the peculiar character of the latter afforded his son a much superior education: Virgil did not enjoy the same opportunities, of observing mankind on the great theatre of Rome, or of pursuing philosophy, in her favourite shades of the academy.

‘ *Adjecere bonæ paulò plus artis Athenæ:*

Scilicet ut possem curvo dignoscere rectum,

Atque inter silvas Academi quærere verum^e.

The sphere of Virgil’s education did not extend beyond Mantua, Cremona, Milan, and Naples^f.

‘ After the accidents of civil war had introduced Virgil to the knowledge of the great, he passed a few years at Rome, in a state of dependance, the *JUVENUM NOBILIUM CLIENS*^g. It was during that time that he composed his Eclogues, the hasty productions of a muse capable of far greater things^h.

‘ By the liberality of Augustus and his courtiers, Virgil soon became possessed of an affluent fortuneⁱ. He composed the Georgics and the Æneid, in his elegant villas of Campania and Sicily; and seldom quitted those pleasing retreats even to come to Rome^k.

‘ After he had finished the Æneid, he resolved on a journey into Greece and Asia, to employ three years in revising and perfecting that Poem, and to devote the remainder of his life to the study of Philosophy^l. He was at Athens, with Augustus, in the summer of A V C 735, and whilst Augustus

^d The Life of Virgil, attributed to Donatus, contains many characteristic particulars; but which are lost in confusion, and disgraced with a mixture of absurd stories, such as none but a monk of the darker ages could either invent or believe. I always considered them as the interpolations of some more recent writer; and am confirmed in that opinion, by the life of Virgil, pure from those additions, which Mr. Spence lately published, from a Florence MS. at the beginning of Mr. Holdsworth’s valuable observations on Virgil.

^e Horat. l. II. ep. ii. ver. 43.

^f Donat. in Virgil.

^g Horat. l. IV. od. xii.

^h Donat. in Virgil.

ⁱ Prope Centies Sestertium, about eighty thousand pounds.

^k Donat. in Virgil.

^l Id. Ibid.

was at Athens, the Eleusinian Mysteries were celebrated^m. It is not impossible, that Virgil might then be initiated, as well as the Indian philosopherⁿ; but the Æneid could receive no improvement from his newly-acquired knowledge. He was taken ill at Megara. The journey encreased his disorder, and he expired at Brundisium, the twenty-second of September of the same year 735^o.

* Should it then appear probable, that Virgil had no opportunity of learning the SECRET of the Mysteries, it will be something more than probable, that he has not revealed what he never knew.

‘ His lordship will perhaps tell me, that Virgil might be initiated into the Eleusinian mysteries, without making a journey to Athens: since those mysteries had been brought to Rome long before^p. Here indeed I should be apt to suspect some mistake, or, at least, want of precision in his lordship’s ideas; as Salmasius^q, and Casaubon^r, men tolerably versed in antiquity, assure me, that indeed some Grecian ceremonies of Ceres had been practised at Rome from the earliest ages; but that the mysteries of Eleusis were never introduced into that capital, either by the emperor Hadrian, or by any other: And I am the more induced to believe, that these rites were not imported in Virgil’s time, as the accurate Suetonius speaks of an unsuccessful attempt for that purpose, made by the emperor Claudius, above threescore years after Virgil’s death^s.

* 2. None but the initiated could reveal the secret of the Mysteries; and THE INITIATED COULD NOT REVEAL IT, WITHOUT VIOLATING THE LAWS, AS WELL OF HONOR AS OF RELIGION. I sincerely acquit the bishop of Gloucester of any design; yet so unfortunate is his system, that it represents a most virtuous and elegant poet, as equally devoid of taste, and of common honesty.

‘ His lordship acknowledges, that the Initiated were bound to secrecy by the most solemn obligations^t; that Virgil was conscious of the imputed impiety of his design; that at Athens

^m They always began the fifteenth of the Attic month Boedromion, and lasted nine days. Those who take the trouble of calculating the Athenian Calendar, on the principles laid down by Mr. Dodwell (*de Cyclis Antiquis*) and by Dr. Halley, will find, that A.V.C. Varr. 735, the 15th of Boedromion coincided with the 24th of August of the Julian year. But if we may believe Dion Cassius, the celebration was this year anticipated, on account of Augustus and the Indian philosopher. L. LIV. p. 739. edit. Reimar.

ⁿ Strabo, l. xv. p. 710. ^o Donat. in Virgil. ^p D. L. vol. I. p. 188.

^q Salmasius ad Scriptores Hist. August. p. 55.

^r Casaubon ad Scriptor. Hist. August. p. 25.

^s Sueton. in Claud. c. 25. ^t D. L. vol. I. p. 147.

he never durst have ventured on it; that even at Rome such a discovery was esteemed not only IMPIOUS but INFAMOUS: and yet his lordship maintains, that after the compliment of a formal apology,

Sit mihi fas, audita loqui.

Virgil lays open the whole Secret of the Mysteries under the thin veil of an allegory, which could deceive none but the most careless readers *.

An apology! an allegory! Such artifices might perhaps have saved him from the sentence of the Areopagus, had some zealous or interested priest denounced him to that court, as guilty of publishing a Blasphemous Poem. But the laws of honor are more rigid, and yet more liberal, than those of civil tribunals. Sense, not words, is considered; and guilt is aggravated, not protected, by artful evasions. Virgil would still have incurred the severe censure of a contemporary, who was himself a man of very little religion.

Vetabo, qui Cereris sacrum

Vulgârit arcana, sub iisdem

Sit trabibus, fragilemque mecum

Solvat phaselum.

Nor can I easily persuade myself, that the ingenuous mind of Virgil could have deserved this excommunication.—

The date of this ode may be of use to us; and the date may be fixed with tolerable certainty, from the mention of the Parthians, who are described as the enemies against whom a brave youth should signalize his valor.

Parthos feraces

Vexet eques metuendus hasta, &c.

Those who are used to the laboured happiness of all Horace's expressions * will readily allow, that if the Parthians are mentioned rather than the Britons or Cantabrians, the Gauls or the Dalmatians, it could be only at a time when a Parthian war engaged the public attention. This reflection confines us between the years of Rome 729 and 735. Of these six years, that of 734 has a superior claim to the composition of the ode.

* D. L. vol. I. p. 240.

* Idem. p. 277.

* Horat. l. iii. od. ii.

z *Curiosa Felicitas*. The ingenious Dr. Warton has a very strong dislike to this celebrated character of Horace. I suspect that I am in the wrong, since, in a point of criticism, I differ from Dr. Warton. I cannot however forbear thinking, that the expression *is itself* what Petronius wished to describe; the happy union of such ease as seems the gift of fortune, with such justness as can only be the result of care and labor.

Julius Cæsar was prevented by death from revenging the defeat of Crassus^a. This glorious task, unsuccessfully attempted by Marc Antony^b, seemed to be reserved for the prudence and felicity of Augustus; who became sole master of the Roman world in the year 724; but it was not till the year 729, that having changed the civil administration, and pacified the Western provinces, he had leisure to turn his views towards the East. From that time, Horace, in compliance with the publish wish, began to animate both prince and people to revenge the manes of Crassus^c. The cautious policy of Augustus, still averse to war, was at length roused in the year 734, by some disturbances in Armenia. He passed over into Asia, and sent the young Tiberius with an army beyond the Euphrates. Every appearance promised a glorious war. But the Parthian monarch, Phraates, alarmed at the approach of the Roman legions, and diffident of the fidelity of his subjects, diverted the storm, by a timely and humble submission:

* *Jus, imperiumque Phraates
Cæsaris accepit gentibus minor*^d.

Cæsar returned in triumph to Rome, with the Parthian hostages, and the Roman ensigns, which had been taken from Crassus.

These busy scenes, which engage the attention of contemporaries, are far less interesting to posterity, than the silent labours, or even amusement of a man of genius.

* *Cæsar dum magnus ad altum
Fulminat Euphraten bello, victorque volentes
Per Populos dat jura, viamque adfœdat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem, ignobilis oti.*

Whilst Cæsar humbled the Parthians, Virgil was composing the Æneid. It is well known, that this noble poem occupied the author, without being able to satisfy him, during the twelve last years of his life, from the year 723 to the year 735^e. The public expectation was soon raised, and the modest Virgil was sometimes obliged to gratify the impatient curiosity of his friends. Soon after the death of young Marcel-

^a Sueton. in Cæsar. c. 44.
Cæsar. p. 324. edit. Spanheim.
od. v. l. II. ferm. i. v. 15, &c.
Pater. l. II. c. xciv. Tacit. Annal. l. II. c. i.
xxi. and in Tiber. c. xiv. Justin, l. XLII. c. v. Dion Cassius, l. LIV. p. 736. edit. Reimar. Joseph. Ant. l. XV. c. v. Ovid. Fast. v. ver. 551, &c.

^b Plat. in Vit. Anton. Julian in
^c Horat. l. I. od. ii. l. III.
^d Horat. l. I. epist. xii. Vell.
Sueton. in Octav. c.
Donat. in Virgil.

lus, he recited the second, fourth, and sixth books of the *Aeneid*, in the presence of Augustus and Octavia. He even sometimes read part of his work to more numerous companies; with a desire of obtaining their judgment, rather than their applause. In this manner, Propertius seems to have heard the SHIELD OF *ÆNEAS*, and from that specimen he ventures to foretel the approaching birth of a poem, which will surpass the *Iliad*.

*Adia Virgilium Custodis litora Phœbi,
Cæsaris & fortes dicere posse rates
Qui nunc Æneæ Trojani suscitât Armâ
Jactaque Lavinis mœnia litoribus.
Cedite Romani scriptores, cedite Graii,
Nescio quid majus nascitur Iliadæ.*¹

As a friend and as a critic, Horace was entitled to all Virgil's confidence, and was probably acquainted with the whole progress of the *Aeneid*, from the first rude sketch, which Virgil drew up in prose, to that harmonious poetry, which the author alone thought unworthy of posterity.

To resume my idea, which depended on this long deduction of circumstances; when Horace composed the second ode of his third book, the *Aeneid*, and particularly the sixth book, were already known to the public. The detestation of the wretch who reveals the mysteries of Ceres, though expressed in general terms, must be applied by all Rome to the author of the sixth book of the *Aeneid*. Can we seriously suppose, THAT HORACE WOULD HAVE BRANDED WITH SUCH WANTON INFAMY, ONE OF THE MEN IN THE WORLD WHOM HE LOVED AND HONOURED THE MOST?

Nothing remains to say, except that Horace was himself ignorant of his friend's allegorical meaning, which the bishop of Gloucester has since revealed to the world. It may be so; yet, for my own part, I should be very well satisfied with understanding Virgil no better than Horace did.

In a postscript, the author has cited some observations from Dr. Jortin's Dissertation on the State of the Dead, as described by Homer and Virgil, which are closely connected with the present subject. Virgil says, that ingenious writer, after having shone out with full splendor thro' the sixth book, sets in a cloud. He first represents the state of departed souls in *Aïdes* as a reality, and this he was obliged to do by the very nature of

¹ Marcellus died in the latter end of the year 731. *Usserii Annales*, p. 555.

² Donat. in Virgil.

³ Propert. l. II.

el. xxv. v. 66,

⁴ Horat. l. I. od. iii. L. I. serm. v. ver. 39, &c.

his subject, and then he intimates that the whole is a lying fable, and he intimates it in such a manner, that it seems scarcely possible to clear him from this imputation.' The *ivory gate* puzzles every commentator, and grieves every lover of Virgil. Yet, says our author, it affords no advantages to the bishop of Gloucester. The objection presses as hard on the notion of an initiation, as on that of a real descent to the shades. 'The troublesome conclusion still remains as it was; and from the manner in which the hero is dismissed after the ceremonies, we learn that in those initiations, the machinery, and the whole shew was, in the poet's opinion, a representation of things which had no truth or reality.'

'Dr. Jortin, though with reluctance, acquiesces in the common opinion, that by six unlucky lines, Virgil is destroying the beautiful system, which it had cost him eight hundred to raise. He explains too this preposterous conduct, by the usual expedient of the poet's Epicureism. I only differ from him in attributing to haste and indiscretion, what he considers as the result of design.'

'Another reason, both new and ingenious, is assigned by Dr. Jortin, for Virgil explaining away his hero's descent into an idle dream. "All communication with the dead, the infernal powers, &c. belonged to the art Magic, and magic was held in abomination by the Romans." Yet if it was held in abomination, it was supposed to be real. A writer would not have made his court to James the first, by representing the stories of witchcraft as the phantoms of an over heated imagination.'

'Whilst I am writing, a sudden thought occurs to me, which, rude and imperfect as it is, I shall venture to throw out to the public. It is this. After Virgil, in imitation of Homer, had described the two Gates of Sleep, the Horn and the Ivory, he again takes up the first in a different sense:

QUA VERIS FACILIS DATUR EXITUS UMBRIS.

The TRUE SHADES, VERÆ UMBRÆ, were those airy forms which were continually sent to animate new bodies, such light and almost immaterial natures as could without difficulty pass through a thin transparent substance. In this new sense, Æneas and the Sybil, who were still incumbered with a load of flesh, could not pretend to the prerogative of TRUE SHADES. In their passage over Styx, they had almost sunk Charon's boat.

Gemuit sub pondere cymba
Sutilis, & multam accepit rimosa paludem.

'Some

'Some other expedient was requisite for their return; and since the Horn Gate would not afford them an easy dismissal, the other passage, which was adorned with polished Ivory, was the only one that remained either for them, or for the poet.

'By this explanation, we save Virgil's judgement and religion, though I must own, at the expence of an uncommon harshness and ambiguity of expression. Let it only be remembered, that those, who, in desperate cases, conjecture with modesty, have a right to be heard with indulgence.'

In this article we have been obliged to omit some of the author's observations, and to abbreviate his arguments. The learned reader will find them exhibited to more advantage in the original; and we will venture to say, that the perusal of it will give him pleasure.

VII. *The Light of Nature Pursued.* By Edward Search, Esq;
3 vols. 8vo. 1l. 1s. Payne.

THOUGH Locke, Malebranche, Leibnitz, and many others, have extended their metaphysical enquiries through the whole compass of the moral and intellectual world, yet nature is an inexhaustible mine; she has treasures in store which have escaped the most accurate researches, and are reserved for the investigation of future ages. He who ventures into the wide fields of speculation, with a competent share of industry and penetration, is sure of being amply rewarded for his pains, either by the pleasing discovery of truth, or by the beautiful scenery, which on every side will present itself to his view. He will always find matter sufficient for admiration, and reason to adore the wisdom of the great Creator.

The author, whose performance we are now considering, is no contemptible philosopher. He has explored many of the secret recesses of nature, and the latent principles of action, with extraordinary diligence and sagacity. And though some of his notions may be thought singular, yet an inquisitive reader, who is fond of metaphysical disquisitions, may attend him with pleasure and improvement through his extensive peregrinations. With respect to ourselves, we will honestly acknowledge, that we have received infinitely more satisfaction and entertainment from the productions of Mr. Search, than all the physics and metaphysics of Aristotle.

In the introduction our author gives this account of himself, and his performance: 'Both believer and unbeliever will admit that there are certain truths and certain duties discoverable by our own care and sagacity, that our reason is of some use to us, and that we ought to make the best use of it in our power.

This therefore is what I purpose to attempt, to try what may be done by the exercise of our reason either for the advancement of knowledge or guidance of our conduct, without pretending to determine beforehand whether we may furnish ourselves this way with every thing for which we have occasion, without embracing or rejecting what other helps may be afforded us from elsewhere. Since it is allowed on all hands that reason may do something for us, let us avail ourselves of that something she is capable of, be it little or be it much; this surely will not indispose us against receiving further benefits from supernatural assistance, if any such are to be had. Such an attempt cannot justly offend either party: for if reason be sufficient what can we do better than listen attentively to her voice? and if she be not sufficient how can this be better evidenced than by putting her upon the trial in order to see what she contains? If we shall find her any where at a nonplus, or her stores exhausted and our wants still remaining unsupplied, we shall the more readily recur to supplies afforded from another treasury.

* But who is able to ransack all the stores of reason or compute the exact amount of the riches she possesses? For my part I am far from fancying myself equal to the task; nor do I imagine it can be performed by any single person, but must be compleated, if ever, by the successive endeavours of many; and on this very plea I found my justification. For although what can be managed by a few we choose to entrust only with consummate masters in the business, yet in works requiring numbers to execute them an indifferent workman may be admitted to give a helping hand. It is the duty of every one to serve the public in such way for which he is best fitted, how slender soever his ability may be; and this is the only way wherein I have any chance of making myself useful. I have neither constitution nor talents for active life, neither strength nor fund of spirits for hard study, nor been bred to any profession: but my thoughts have taken a turn from my earliest youth towards searching into the foundations and measures of right and wrong, whatever nature gave me has been cultivated by a careful education and improved further by as much application as I could bear the fatigue of, my love of retirement has furnished me with continual leisure, and the exercise of my reason has been my daily employment: the service therefore I am to do must flow from this exercise or not at all. And it must arise from the exercise not the strength of my reason: I pretend to no sagacity capable of striking out uncommon discoveries, my dependence must rest solely upon my care and vigilance which keep me constantly upon the watch for such sparks
of

of light as occur from time to time spontaneously: the coldness of my natural temperament inclines me to caution and suspicion, so I do not hastily embrace the most striking ideas until having turned them again and again in my thoughts in order to discern the genuine rays of truth from the flashy meteors of delusion: whatever of the former I can gather I preserve diligently, laying them by in store against any further use that may be made of them. For I am a kind of miser in knowledge, attentive to every little opportunity of gain: though my income be small, I lose nothing of what comes to hand; all I can scrape I place out at interest, still accumulating the interest upon the principal, as well knowing that this is the only way for one of moderate talents to raise a fortune.

‘Let not any man expect extraordinary strokes of penetration from me: I shall present him with nothing but what he may have had within his view before; I pretend only to remind him of things that may have slipped his memory or point out to him objects that may have escaped his notice: if I shall offer him any thing new, it will be no more than he would have found naturally resulting from things he knows already had he held them as steddily under contemplation, or placed them together in the same situation as I do. Therefore I do not presume to dictate or impose my notions upon others, nor desire any more regard or attention than one would readily give to any common person upon matters wherein he has been constantly conversant from his childhood; nor even here do I wish my word might be taken any further than shall appear reasonable in the judgement of the hearer.’——

‘I shall pay so much respect to my coterporaries as never to offend their delicacy willingly: therefore shall choose such illustrations as may appear fashionable and courtly, as well as clear and luminous wherever I have the option; but where I want skill to compass both, shall hope for indulgence if I prefer clearness and aptness before neatness and politeness, and fetch comparisons from the stable or the scullery when none occur suitable to my purpose in the parlour or the drawing room.

‘With respect to ornament of stile I would neither neglect nor principally pursue it, esteeming solidity of much higher import than elegance, and the latter valuable only as it renders the other more apparent. I pretend to but one quality of the good orator, that of being more anxious for the success of his cause than of his own reputation: but having observed that the same matter meets a different reception according to the manner wherein it is conveyed, and that ornaments properly disposed, and not overloaded, make the substance more intelligi-

ble and inviting, I am desirous of putting my arguments into the handsomest dress I can furnish, not for the sake of show but in order to gain them a more ready and more favourable admittance; with the same view as a surgeon desires to have the finest polish upon his launcets, not for the beauty of the instruments, but that they may enter the easier and pierce the surer.

'As for the laying down of my plan and choice of the methods to be taken in pursuit of it, those of course will be left to my own management, who may be supposed better acquainted with the nature and particulars of my design than a stranger. Therefore my reader, if I have any, will please to suspend his judgement upon the several parts until he has taken a view of the whole: and even then I hope will not hastily pronounce every thing superfluous or tedious or too refined which he finds needless to himself; for I am to the best of my skill to accommodate every taste, and provide not only for the quick the reasonable and the easy, but for the dull the captious and the profound.'

This work is divided into two volumes, entitled, *Human Nature, and Theology*. The first is farther subdivided into two parts, and the second into three.

Mr. Search begins with considering the faculties of the mind, which he reduces to two; one by which we perform whatever we do, and another by which we discern whatever presents itself to our apprehension. The former has usually been stiled the will, and the latter the understanding. The one, he says, is an active, the other a passive power. By this simple distinction he avoids that perplexity in which some writers have involved the subject by their minute subdivisions of the mental powers. That we are active in the exertions of our will, will be readily allowed; but that we are passive in the exercises of our understanding will not be so easily admitted. 'Yet, says he, a very little consideration may shew us, that in all sensations at least the objects are agents, and ourselves the patients. For what is sight but an impression of things visible upon our eyes, and by them conveyed to the mind? What is sound but the percussion of air upon our ears, and thence transmitted through the like conveyance? In all these cases the sensations are caused by bodies without us, and are such as the respective bodies are fitted to produce: the mind can neither excite nor avoid nor change them in any manner; it can neither see blue in a rose, nor hear the sound of a trumpet from a drum, but remains purely passive to take whatever happens to it from external objects.' Thus, it appears, that we are passive in sensation

sation of every kind ; but the matter is not so plain in the business of reflexion.

‘ Let us, therefore, continues our author, consider what passes in our minds in the work of reflection, in order to try whether we can gather any lights towards determining the question from experience. And this will furnish us with numberless instances wherein reflections intrude upon the mind whether we will or no : a recent loss, a cruel disappointment, a sore vexation, an approaching enjoyment, a strong inclination, an unexpected success often force themselves upon our thoughts against our utmost endeavours to keep them out. Upon all these occasions the mind shows evident marks of passiveness, the will wherein its activity lies being strongly set a contrary way : it suffers violence and that violence must be offered by something else, for it cannot be suspected here of acting upon itself, the action produced being directly opposite to that it would have, and the state whereinto it is thrown the very reverse of what it wishes : when it wishes content it is overwhelmed with anxiety and disquiet like a torrent, and when it would rest in calmness, passion expectation and impatience rush upon it like an armed giant.

‘ The same experience testifies of other reflections coming upon us without though not against our will. How many fancies, conceits, transactions, observations, and I may say, arguments, criticisms and measures of conduct shoot into our thoughts without our seeking ? If we go abroad on one errand, another suddenly occurs ; visiting such a friend, buying such a trifle, seeing such a sight that lies opportunely in our way. When a man coming off from a journey throws himself carelessly into an easy chair, and being desirous of nothing but rest falls into a reverie, what a variety of objects pass muster in his imagination ! The prospects upon the road, occurrences happening to him, his acquaintance at home, their faces, characters, conversations, histories, what he has seen, what he has done, what he has thought on during his journey or at other times. His mind remaining all the while half asleep, for though the understanding wakes, the will in a manner doses, without preference of one thing before another, without attention to any particular part of the scene, but suffering all to come and go as it happens. Can the mind in this indolent posture be said to act upon itself when it does not act at all ? Yet ideas innumerable are produced, which must necessarily proceed from the act of some other agent extrinsic to the mind and individually distinct from it.’

Having illustrated this topic with other observations, he proceeds in the following chapters to consider, action, causes of action,

action, ideal causes, motives, satisfaction, sensation, reflexion, combination of ideas, trains (or the concatenation of ideas) judgement, imagination and understanding, conviction and persuasion, knowledge and conception.

The author has explained these topics with an astonishing mixture of reason and fancy; with a variety of solid arguments, probable conjectures, and humorous illustrations.

In his discourse concerning imagination, speaking of the mechanical causes of ideas, when either sensible objects excite them, or the working of our animal spirits throws them up, he illustrates what he says by the following example.

' Suppose a servant wench in London, after being fatigued with several hours hard labour, can get up stairs to repose herself a while in indolence. She squats down upon a chair, shuts her eyes, and falls into a state between sleeping and waking; but her fancy roves upon the work she has been doing, the utensils employed therein, and the chit chat of her fellow servants. If the cat mews at the door this changes the scene to puss's exploits in catching mice or her fondling tricks while she lay purring in somebody's lap; until some other sensation or turn of fancy leads on a new train of ideas. Hitherto all proceeds mechanically: volition remains wholly inactive, there being nothing alluring enough to raise a desire of retaining it in view, but the images pass lightly and nimbly along according to the impulse received from the causes exciting them, without leaving any trace of themselves behind. Presently there arises a great noise and hubbub in the street. This rouses up the girl and carries her in all haste to the window. She sees a crowd of people and in the midst of them my lord Mayor going by in procession. She minds nothing of the houses before her nor the mob jostling one another below, for the prancing horses with their gorgeous trappings engage her whole attention, until drawn from them by the great coach all glorious with sculpture gold and paintings, which she follows with her eye as far as it can be discerned distinctly. Then the sheriffs and whatever else appear remarkable in the train have their share in her notice: which impresses the objects whereon it fixes so strongly that the traces of them remain in her reflection after the objects themselves have been removed, and perhaps raise a curiosity of knowing what could be the occasion of this parade. Thus far imagination only is employed; but curiosity puts her upon searching for the means of gratifying it, which not occurring readily she must use her understanding to discover and pursue them. So she examines the sheet almanac pasted up behind the door to see what holiday it might be, but finding none she casts about in her thoughts for some other way of accounting for the coach of state being brought

brought out ; when at last it may be she recollects that somebody told her there was to be an address presented to day to his Majesty.'

We only cite this paragraph as a sample of our author's method of illustrating his observations. We should have produced a more ample specimen of his manner of reasoning, if any passage could have been detached from the rest with any degree of propriety, and included within the limits which we have assigned to this article. In a future Review, we shall endeavour to give our readers a more satisfactory account of this elaborate and extensive performance. Hitherto we have only mentioned the contents of the first part of the first volume.

[*To be continued.*]

VIII. *Letters from M. De Voltaire, to several of his Friends. Translated from the French by Dr. Franklin. 12mo. 2s. 6d. Davies.*

WHEN a man of acknowledged genius favours the world with a translation, it may be always sure of our most profound attention. We do not recollect any author to whom Dr. Franklin has not done the extreme of justice ; nor could Voltaire himself, with all his disposition to find fault, complain that the vivacity of any of his compositions has been permitted to evaporate, when transfused by this celebrated hand. We should be indeed very inattentive to the entertainment of our readers were we not to insert one of Voltaire's Letters in this article ; and should shew an unjustifiable partiality to our own judgment, were we to select any other than that one in particular to which the translator has given his plaudit.

' Letter IX. Supposed to be written by father Charles Goujou, to his brethren the Jesuits.

' I conjure, not you only, my dear fellow-countrymen, but all my dear brethren of Germany, Italy, and England, to reflect seriously with me, for your edification, on what is at present going forward with regard to our right reverend fathers the Jesuits, both the well-doing and the well-saying.

' I am cousin to Mr. Cazot, and related to Mr. Lionci, whom the right reverend father la Valette, the apostolical first lord of trade, has totally demolished. The lord will, no doubt, have mercy on his first director ; but I would beg leave to ask any man who makes use of his reason, whether it is possible that father la Valette, after studying theology for two years, had really any belief in the Christian religion, when, after making a solemn vow of poverty, and consulting the gospel, he traded for six millions ? Is there the least probability in nature, that a grave divine, of so much faith and piety,

piety, should, with so much ease and indifference, run the hazard of his salvation, by doing any thing so inconsistent with his vows, and so directly opposite to his religion?

‘ That one of the faithful, misled by the violence of his passions, should for once be guilty of a crime, and repent of it, might be expected from the frailty of our nature; but when the masters in Israel rob and plunder, whilst they are preaching and thriving; when they exercise themselves in this manner for whole years together, I must ask you, my dear brethren, if you think it possible that they should thus be always persuaded themselves, and always deceiving others? That they should think of carrying God in their hands at mass, and pillage their neighbours as soon as they come from the holy table?

‘ It appears from the depositions of the conspirators at Lisbon, that their confessors the Jesuits had assured them, they might safely, and with a good conscience, assassinate the king.

‘ I would only beg to know whether those who made use of a sacrament to excite men to a parricide, could really believe in that sacrament?

‘ But to pass from these enormous crimes to iniquities of another kind. Do you imagine that the Jesuit Tellier believed in Jesus Christ? Do you even suppose he could believe in a just God, the rewarder of good and evil, whilst he abused the ignorance of Lewis XIV. in religious matters, on purpose to persecute the virtuous cardinal de Noailles, when making no scruple to commit forgery, he shewed his penitentiary letters from several bishops, which those bishops had never written? Does not this conduct, persevered in for several years, sufficiently demonstrate that the confessor did not himself believe a word of what he taught?

‘ The adversaries of the Jesuits likewise, who pretended to convulsions and so many other miracles, and who have been convicted of so many impostures, were they better believers than father Tellier?

‘ I say again, a man may believe in God, and yet kill his father; but is it possible he should believe in God, and pass his whole life amidst deliberate crimes, and an uninterrupted series of fraud and imposture? He must repent at last, in his last moments; but I defy you to find in history one single divine who ever acknowledged his crimes on his death-bed.

‘ Amongst the laity we frequently see men, who have been guilty of incest and murder, making public acknowledgement of their sins; but I will be bound to forfeit ten thousand crowns, the remains of all that fortune which father la Vallette robbed me of, if you can produce me one penitent divine.

‘ Shall

‘ Shall I give you some still more noble examples? Take them from your first popes. Julius II. with his helmet and coat of armour, the voluptuous Leo X. Alexander VI. polluted with incests and assassinations, so many sovereign pontiffs surrounded by mistresses and bastards, laughing at the credulity of mankind in the bosom of riot and debauchery, think you that these ever lifted up to God hands filled with gold, or stained with blood? Did one of them ever repent in their retirement? Whilst we behold Charles the fifth chaunting his *de profundis* to every saint in the Calendar. In every age the true unbelievers, great or little, shaved or mitred, have been all, divines.

‘ If I am not mistaken, this is the manner in which they all argued. The Christian religion which I teach is most certainly not that of the primitive times. It is clear that the communion of the first Christians was not a private mass; it is equally indisputable that the images we invoke were forbidden for more than the two first centuries; that articular confession was for a long time utterly unknown; that all our rites have been changed, not excepting one of them, and our tenets also. We know when the addition was made to the symbol of the apostles, touching the procedure of the Holy Spirit. Amongst all those opinions, which have cost so much bloodshed, there is not one which can be fairly deduced from the gospel; all is our own work, and all arbitrary: we cannot possibly therefore believe what we teach; we have nothing to do then but to avail ourselves of the folly of mankind; we may venture, without fear, to shrieve our neighbours, and plunder them; to assassinate them, and give them extreme unction.

‘ It is apparent not only that they must have argued thus, but that it is impossible they should have argued in any other manner; for once more I affirm, it is not in nature for a man to say, I firmly believe what I teach, and yet act the direct contrary during my whole life, and even at the last moment of it.

‘ The laity, indeed, especially among the great, have imitated the clergy in all religions. Mustapha said, my musti does not believe in Mahomet, I ought not therefore to believe in him myself, and may strangle my brothers without any fear or scruple whatsoever.

‘ That abominable syllogism, *my religion is false, therefore there is no God*, is as common as any thing I know, and the most fertile source of every crime.

‘ What, my brethren, because Malagrida is an assassin, le Tellier a forger, la Valette a bankrupt, and the musti a knave, must it follow that there is no supreme Being, no Creator and
Pre-

Preserver, no equitable Judge, to punish or reward? I knew a Jacobin friar, a doctor of the Sorbonne, who turned atheist because the prior of his convent obliged him to maintain within the walls of his cloyster that the virgin Mary was born in sin, whilst in the Sorbonne he was forced to support the contrary. This man said very coolly, my religion is false: if my religion, therefore, which is beyond all dispute the best in the world, carries with it the marks of falshood, there can be no such thing as religion, nor any such thing as a God. What a fool was I to become a Jacobin at the age of fifteen!

‘I had compassion on this poor man, and talked to him: My dear friend, said I, you were certainly a great fool for becoming a Jacobin; but whether the virgin Mary was maculate or immaculate, would God therefore lose his existence? Would he be less the judge and father of mankind? Does he not command the first Colar of China, as well as the lowest Jacobin, to be just, temperate, and sincere, and do unto every one as he would wish should be done unto him, and to love one another in honour? Tenets change, my friend; but God never changeth. The Cordelier St. Bonaventure, and the Jacobin St. Thomas, are scarce ever of the same opinion; nevertheless they are, with a number of other saints, encircling the throne of glory, and waiting for many more who reason no better than themselves. Never do you think like Thomas, or like Bonaventure. Some books have been misinterpreted, others forged; does that give you concern? Comfort yourself, my friend; the great volume of nature cannot be misinterpreted: there it is written, Adore one God; be just and charitable, kind and benevolent. If the holy fathers, the children of Ignatius, had given this excellent precept a place in their Catholic Catechism, they might have filled the world with good and valuable men: they might have ranked with other saints in the circle of God, and we should not, as we now do, have congratulated mankind on their destruction.

‘I perceived, on concluding, that my sermon, though a little too long, had made a strong impression on my Jacobin.’

IX. *The History of Sir Charles Dormer and Miss Harriet Villers; by a Lady. 2 Vols. 12mo. 6s. Roson.*

THIS is one of the prettiest novels we have lately perused: the authoress of it discovers delicacy, sensibility, and taste.—Her ingenious performance should be carefully read by all those young married ladies who wish to keep the affections of their husbands.

Sir

Sir James Baynard, of Baynard Castle, two hundred miles from London, alarmed, on his daughter's account, who is brought to the brink of the grave by a violent fever, after many enquiries about a physician, hears of one not many miles from the Castle, lately come to settle in that part of the country.—Dr. Dormer prescribes with success, and Emily is soon out of danger; but she relapses, and afterwards dies.—Miss Villers, who had been recommended to take care of her education, falls in love with Dormer; but she is too sensible of her dependent state to think of becoming the wife of a man who has, by the death of his two elder brothers, and the declining health of his third brother, a near prospect of being a baronet with four thousand pounds a year. Dormer is equally struck with Miss Villers, and at first imagines her to be Emily's elder sister: when he is undeceived he is very unhappy, and endures a severe conflict between his passion and his pride.

On the death of their darling daughter, Sir James and lady Baynard remove to another part of the country, to change the scene.—Harriet remains at the castle.—Soon after their departure a servant is dispatched to Dormer.—He hurries to the Castle, and to his great surprise finds Miss Villers in a very deplorable state; pale, emaciated, supported by pillows, reduced to extreme weakness by a malignant fever.—A tender scene follows between them, at the conclusion of which she begs him to leave her.—Dormer is convinced of Harriet's affection for him, but not being able to bring himself to marry a woman in her sphere of life, determines to see her no more.—His resolution failing, he makes his appearance again before her, and a still more tender interview ensues.—She intreats him not to repeat his visits, and he retires with a mind inexpressibly disturbed. Uncertain who or what she is, his perplexity is excessive; especially as he plainly sees that she is, with regard to female accomplishments, superior to most women.—He opens his heart to an intimate friend of his, an old gentleman, Mr. Gordon, who endeavours to remove all the objections suggested by pride; and tells him that as he has no relation to inherit his large and increasing fortune, he will make Harriet his heir.—Dormer receives a letter from Harriet, which gives him a still higher opinion of the strength of her understanding, and of the goodness of her heart.—In consequence of a resolution to make her his by the most binding ties, he flies to the Castle: to his extreme astonishment, as well as disappointment, the first thing he hears is that Miss Villers went from thence the preceding day; to his additional concern, in a very low, weak condition.—From Baynard Castle Harriet goes to Rose-Hill-Farm belonging to Sir James. Dormer,

mer, now Sir Charles by the death of his brother in Germany, during his unhappy situation on the departure of his Harriet, receives a very friendly letter from Mr. Gordon, who assures him that he will be indefatigable in his enquiries after the place of her abode. Mr. Gordon promises himself success by applying to lady Goodwin, Harriet's most intimate friend, whom he knew at Paris.—He sees her at Ranelagh, but has no opportunity to speak to her. Being told, however, soon afterwards by a gentleman at a coffee-house, that lady Goodwin is gone to spend a few weeks with a young lady, a particular friend of hers, at Rose-Hill, about ten miles from Baynard Castle; he takes a lodging at an inn in the village nearest to the house in which Miss Villers resides, in order to facilitate the execution of his generous design. While he is pursuing his favourite amusement, one day angling, his attention is arrested by the screams of a female. Turning round immediately, he sees a lady thrown from her horse.—He hastens to her assistance, and raises her from the ground. Lady Goodwin, perceiving Harriet in the arms of Mr. Gordon, is not a little surprised; nor is his astonishment less than hers upon the occasion. When Harriet is remounted, lady Goodwin invites Mr. Gordon—having previously hinted to Harriet that there could be no impropriety in admitting a gentleman of sixty as a visitant—to return to dinner with them. Mr. Gordon, having sent for his horse, accompanies them to the farm: he is highly pleased with Harriet's person and behaviour, and in a *tête à tête* with lady Goodwin informs her of the motives which had urged him to take a journey of above an hundred miles to have an interview with her: his motives appear to be the noblest imaginable.—Not satisfied with the pleasure of letting Sir Charles know that his Harriet is truly attached to him, he repeats his intention to give her a handsome fortune.

Harriet, when she hears of Mr. Gordon's uncommon generosity, is utterly unable to express her gratitude to him.

The dispatches which Mr. Gordon sends from Rose Hill-Farm (at which place an apartment is provided for him) to Sir Charles are, it may be imagined, exceedingly satisfactory, but he is rendered still much happier by finding that his mistress is the daughter of his friend. By a very unexpected discovery Mr. Gordon proves to be the father of Miss Villers. After these animating discoveries the happy lovers are, in a short time, indissolubly united, and their domestic felicity is not interrupted till Miss Thornton, to whom Sir Charles had formerly paid some civilities, on her father's account, upon the renewal of her acquaintance with him, so far insinuates herself in lady Dormer's favour, as to procure an invitation from Sir Charles to spend

spend some time at Green-wood Park. Miss Thornton having coquetted with Sir Charles when he was in his medical state, buoyed herself up with hopes, from the politeness of his behaviour to her, that he would marry her as soon as he came to his title and estate.—Disappointed by his marriage, doubly disappointed by his marrying a woman whom she looks upon as very much beneath herself, her bosom glows with resentment, and she soon breathes nothing but revenge.—By the innocence of her appearance, and by her winning manners, she makes both Sir Charles and lady Dormer believe that she is sincerely the friend of both, while she is taking every step in her power to alienate their affections.

Unfortunately, by prevailing on captain Ridley, a man of professed gallantry, but not in the least suspected of any dishonourable views by Sir Charles, to assist her in separating the happiest couple in the country, Miss Thornton stirs up uneasy sensations in Sir Charles's bosom, and actually induces him to suppose that the captain and lady Dormer are too intimate. By a villanous contrivance she secretes Ridley in a closet in lady Dormer's chamber one evening, having previously appointed Sir Charles—on a visit in the neighbourhood—to appear at a certain hour. Sir Charles returning, privately, from the excess of his impatience, before that hour, conveys himself to the destined spot, and overhears Miss Thornton encouraging Ridley to execute her horrid plot.

Fully convinced of their mutual baseness, he discovers himself, and draws his sword.—Ridley draws his at the same time. Miss Thornton, endeavouring to part their swords, receives from Sir Charles a stroke which was intended for her shameful associate. By this lucky *dénouement* lady Dormer appears in the eyes of her enlightened husband with all her original attractions.—Those who attempted to fally her virtue are severely punished; the one by an untimely death, the other by the excruciating pangs of a guilty conscience. Ridley leaves the house the next morning.—He is supposed to be gone to Dover, having in his fits of self-condemnation declared his intention of spending the remainder of his days in bitter remorse and corroding repentance in some foreign country.

The moral contained in this little work is so striking that we should affront our readers by pointing it out. The characters are judiciously sustained and contrasted. Many of the situations in which the principal ones are engaged are interesting, and some of them affecting.

X. *The Prediction; or the History of Miss Lucy Maxwell.* By a Lady. Three Vols. 12mo. 7s. 6d. Chater and Vernor.

THE perusal of these volumes, written by a lady, cannot afford great entertainment to readers who are capable of relishing the writings of a Sheridan, a Montague, a Lennox, and a Brooke; those, however, who take up a new book merely to kill time, will not be disappointed.

Miss Maxwell, after having given us a very particular account of her predecessors, introduces herself to our acquaintance. When she is near seven years old, an antiquated female of the fortune-telling tribe, finding her with her nurse, a Mrs. Dawson, delivers the following prediction. 'At about the age of eighteen a stratagem will be laid for her virtue, by the malice and covetousness of a female relation, with a man she'll ever despise. Caution her, therefore, and inform her parents of what I have now told you; though, indeed, they will be past the power to prevent the threatened evil at the time when it will happen.' The sibyl adds, 'In about an hour after I leave you, news will come from the family belonging to this child; concerning the death and removal of some of them.'

In a short time Mrs. Dawson, being informed of the death of Miss Lucy's grandmother, runs to acquaint her parents with the old woman's prediction, only suppressing that part of it which related to themselves: though she is unnecessarily cautious.

'My parents, says Miss Maxwell, were truly affected at hearing of my grandmother's death, especially as the good lady seemed always an intercessor for my father, after his clandestine union. As to the other part of nurse's tale they gave no attention to it; but it was a piece of advice I never failed having given me by this honest couple, Mrs. Dawson and her husband, to beware of the male part of the creation, even while I was so young as not to understand what it meant; and I do really believe, having the caution often inculcated, left the subject so forcibly on my mind that it was a great means of subverting a vile scheme that was actually laid for me soon after the appointed time foretold by the antient prophets.'

Having been early acquainted with books of chivalry, as her mother, being fond of heroical literature encouraged her to read these volumes which contained the quintessence of knight-errantry, Miss Maxwell becomes romantic, and infects some young friends in the neighbourhood, the son and daughters of a Mr. Aimsley, with the same romantic spirit, which only tends, however, to produce a little innocent amusement among them.

In

In the midst of her innocent amusements Miss Maxwell receives a considerable interruption to them by the death of her mother. Her father dies soon afterwards: she is then left entirely under the care of an aunt, who gives her no reason to believe that her future life will be free from unhappiness with her. With that aunt she is removed to a village in Northamptonshire, and treated in a very mortifying manner: and a regulation is soon made in her little library which cuts off a great deal of her reading entertainment, as books are recommended to her perusal totally different from these to which she had been, with a particular predilection, accustomed.

Some time after her arrival in Northamptonshire Mrs. Joanna Maxwell connives at the dishonourable addresses of a lord Courtly to her niece. Miss Maxwell's behaviour to his lordship is extremely proper, but he is so irritated by it that he is determined to get her into his power, if possible. He hits upon a stratagem which promises success, and, by the co-operation of the infamous Mrs. Joanna, is so far successful that he finds himself master of Miss Maxwell's person at a house of his, to which she is forcibly carried. There he renews his attempts in the most obsequious manner, but is repulsed with the utmost disdain: a disdain with which a truly virtuous woman, in such a situation, would naturally be inspired. She is happily, but a little romantically, rescued from her prison, in a few days after her confinement, and conducted, by her deliverer, to the house of a very worthy lady. Her deliverer proves to be Mr. Francis Aimsley, her pastoral friend under the name of Francisco; and the lady, a Mrs. Neville, who, by relating her story, produces some agreeable discoveries. With Mrs. Neville and her family, consisting of two daughters and a son, her nephew Mr. Aimsley, and an amiable girl who lived with her aunt, Miss Maxwell finds herself very pleasingly situated.

Soon afterwards Mr. Neville, who had indeed concerted the rescuing scheme which Mr. Aimsley executed, receiving a challenge from lord Courtly, in consequence of his resentment against him for having projected the deliverance of Miss Maxwell, sets out to meet his lordship, alone, without being interrupted by any of the family, though he had informed them of his design. He returns wounded, attended by a surgeon, and another gentleman, a Mr. Sheldon, in whose favour Miss Maxwell soon feels a strong partiality; and she inspires him with sensations similar to her own. After having received a very satisfactory letter from Mr. Sheldon at Oxford, she accompanies Mrs. Neville and her family to London. At Ranelagh, one night, Mr. Neville is excessively alarmed at the sight of lord Courtly, on her son's account, who is of the party: her apprehensions, however, with regard to his lord-

ship, are removed the next morning, on being informed that he is on the road to France. On her return to Clifton-hall, Miss Maxwell feels no small pleasure at the sight of another letter from Mr. Sheldon, which is not less satisfactory than that she received before her departure from thence. On the re-arrival of Mr. Sheldon from Oxford, Miss Maxwell is very unexpectedly informed that he is her first cousin Carlos Sibley, (grandson of Sir Philip Sibley, whose second son married Mrs. Joanna's younger sister, afterwards the mother of Lucy). This discovery produces an interesting conversation between them. Mr. Sibley, no longer Sheldon, eager to find out the cruel authoress of all his Lucy's injuries, employs necessary agents for the detection of her retreat, but with no success. When some months have elapsed in a fruitless search, an old gentleman being suddenly seized near Clifton hall with an apoplectic disorder, is brought to that hospitable mansion, and every thing is done, by the humane Mrs. Neville's commands, to forward his recovery. This gentleman proves to be Sir Philip Sibley, who, finding himself better, and hearing that there is a gentleman from Oxford in the house, expresses a strong desire to learn intelligence about his grandson. He opens his mind to Mrs. Neville with regard to his behaviour to Carlos, and wishes to make all the reparation in his power for his past unkindnesses. Mrs. Neville makes the old baronet extremely happy by the information which she gives him, and that information is followed by an affecting interview between Carlos and his grandfather. Sir Philip's joy is considerably increased by finding Miss Maxwell at the same time; he looks upon both as his children, and on being told that they had a sincere regard for each other, readily consents to their union; he having a generosity which doubles their gratitude to him, and their own mutual happiness. While she is upon a visit in Leicestershire, Miss Maxwell meets with Dawson, her nurse's husband, whom she very much surprizes by her appearance, as her aunt had told him that she had been dead two years. With him she goes to the old cottage, and Mrs. Dawson is equally astonished at the sight of her. By them she is informed that her aunt was gone to settle at Beverly in Yorkshire. Mr. Aimsley, the elder, having written to a relation at Beverly, is acquainted with the residence of a Mrs. Maxwell there, of whose death an account, in a short time, arrives. Mr. Aimsley, the younger, the Francisco already mentioned, and Mr. Sibley, set out for Beverly. By a letter from her Carlos, Lucy is informed of the recovery of her little fortune, which had been unjustly detained from her by her aunt, but of which she had only appropriated the interest to her own use. When

every thing relating to the death of Mr. Maxwell is settled, and when some other family-affairs are adjusted, the fair historian takes leave of her readers by telling us that she and her Carlos were indissolubly united.

This history contains many uninteresting adventures, artificially huddled together; there is not a single character strongly marked through the whole; and the story of the heroine might have been comprized in a very small compass.

MONTHLY CATALOGUE.

11. *Choir Gaur; the Grand Orrery of the antient Druids, commonly called Stonehenge, on Salisbury-Plain, astronomically explained, and mathematically proved to be a Temple, erected in the earliest Ages, for observing the Motions of the heavenly Bodies. Illustrated with three Copper-Plates. By Dr. John Smith, Inoculator of the Small Pox. 4to. 4s. Horsfield.*

IF we may believe the motto prefixed to this work,

Felix qui rerum potuit cognoscere causas,

Dr. Smith is one of those happy beings for whom a very singular discovery has been reserved. The secret of making porcelain is said to have been found out by a chemist, who was in pursuit of the philosopher's stone; and the use and origin of Stone-henge appears to have been revealed to one who only settled in the neighbourhood of that mystical fabric for the less glorious purpose of inoculating for the small-pox.

After a very short dedication to his grace the duke of Queensberry, in which that nobleman is compared to the sun, and the position of the stones in Choir Gaur, to the regularity of his life, the author proceeds to an introduction, in the course of which he characterizes those who opposed him in his medical design, by the distinction of NOYSEY * wretches, and malevolent villains. Having dispatched this affair of private quarrel, he acquaints us with the design of his book, and concludes with an elogium on the learning, piety, &c. of his secondary patron, Nathaniel St. André, esq. of Southampton, who once entertained the world with a still more extraordinary phenomenon, in the case of Mary Tofts, the rabbit-breeder, of Godalming, in Surry. It is not our intention to enter into the merits of this antiquated *Charlatan*, though he seems even yet to be willing enough to lend an obstetric hand to the production of any chimera, like that which has so often rendered his name the sport of every news paper, and the ridicule of every tongue.

The name of such a patron and promoter of the work would naturally have led every reader to believe that Stone-

* This is a specimen of the author's orthography.

henge would at last have turned out to have been a druidical rabbit-hutch; but alas, how has the prescience of the Reviewers proved both fallible and vain!

Out of seventy-three pages, large quarto, about seven or eight, at most, contain new matter. The rest comprehend only the republished opinions of all those who had written on Stone-henge before this happily daring practitioner in physic and antiquities, took the pen in hand. We have perused the explanations, &c. annexed to the plates, which represent this savage pile of building; but by arguments as conclusive, could have proved it to have been any thing else;—a temple of Jove, or a temple of Cloacina; the remains of the rocks with which the giants pelted the gods, or the stones which Deucalion and Pyrrha threw over their heads when they re-peopled the world after the general deluge. It would be waste of time and paper to sit down and descant on all the absurdities with which this visionary treatise seems to have been impregnated by Mr. St. André, who burns with a constant ambition to rival the celebrated Licetus in an exhibition of monsters.

The author concludes his work with some account of the mundane, or serpent's egg, which, like all the rest of the composition, is little more than a transcript from the labours of others; while his own private opinion is so obscurely delivered, as scarcely to afford us the smallest traces of any probable meaning.

12. *Majesty Missed, a Tragedy*, 8vo. 1s. 6d. Jordan.

The Reviewers, like knights-errant, who go in quest of adventures, are more frequently disgraced by the meanness, than ennobled by the eminence of their opponents. Instead of meeting always with dragons who guard the Hesperian fruit of literature, they sometimes find themselves encircled by the yelping curs of party; and instead of sitting down to a succession of entertainments regularly provided by the Graces, they are frequently, like Æneas, molested by obscene harpies, who unmercifully squirt their ordure on every critical trencher.

The scent of politicks is at present rank; and therefore the dullest hounds (among whom the author or editor of this tragedy may be with justice enumerated) are ready to cry out on it:—but let us drop the metaphor, and attempt at least to give our readers some idea of this linsley-wolfey drama.

The title page of *Majesty Missed*, exhibits six flaming lines from one of the late Mr. Churchill's Poems; but another bard of the same name, and family, having arisen since the death of the celebrated Charles, the motto-monger has thought it necessary to secure the fame arising from them, to the former of these gentlemen, by annexing the initial letter of his

Christian

Christian name. The reader who has employed his time so ill as to have perused the living Churchill's Temple of Corruption, may, perhaps, be of opinion, that such a precaution was supererogatory, and recollecting the observation of the epigrammatist,

Auxilium medico, medicus tibi præbat Apollo,

Cantanti auxilium durus Apollo negat;

may wish that he had rather continued in the service of the Mortar, than solicited the favours of the Muse.

This piece is dedicated 'To the worthy, honest, and *respectful* (we suppose the author meant to say, *respectable*) independent freeholders of Middlesex;' and appears, from the date affixed, to have been significantly issued out for their use, on the *first of April*. Of this circumstance, every reader will perceive the immediate propriety, after he has gone through a dozen lines of the performance, which is humbler in all its parts than prose, from the lowest species of which it is not found to deviate on the slightest occasion. The author has, however, availed himself of all the irregularities of Shakespeare. Blasted heaths, spectres, and witches, are ready at his command, to terrify, question, and predict. The ladies may be entertained on a subsequent occasion, with all the apparatus of a rape: and political writers may glean from almost every quarter of it a plentiful harvest of abuse against favouritism, petticoat government, and inexperienced or deluded kings. On the whole, we believe nothing more despicable ever assumed the form of a tragedy; and when hereafter we may be obliged to review some unsuccessful play, the worst we shall be able to say of it will be, that it is as bad as *Majesty Milled* *.

13. *The Button-maker's Jest*, by George King, of St. James's, Button-maker. Containing the Cream, Marrow, and Fatness of every witty Thing he either hath, or ever shall say, during his Life; calculated to make the Countryman stare, the Citizen laugh, and the Courtier grin; adapted both to the solitary Days of Autumn, or the gloomy Nights of Winter. N. B. To prevent Counterfeits, every genuine Copy will be signed by the Author, with his own Mark, as the family are not very famous for spelling or writing. Printed for Henry Frederick, near St. James's-square; and sold by all Booksellers (particularly in Paternoster-row) Stationers, and News-carriers, in Great-Britain and Ireland. 8vo. 1s.

Quem ad finem sese effrenata jactabit audacia?

14. *The Triumphs of Bute*, a Poem. 4to. 1s. J. Swan.

We hope, for the credit of the Supporters of the Bill of

* Since this article was written, we have discovered *Majesty Milled* to be an old piece.

Rights, that this poem is not the work of any laureate of theirs, though the subject of it is patriotism, liberty, and lord Bute, who is thus deleribed.

‘ Like Alexander brave, our bonny Scot,
If he can’t *solve* shall *cut* the gordian knot :
Or like great Cromwell, in the last extremes,
He MAGNA CHARTA MAGNA FARTA deems.’

Reader, why turnest thou up thy nose? Verily thou mightest have said we had dealt unfairly by thee had we not produced a specimen.

15. *The whole Proceedings at Large, in a Cause on an Action brought by the Right Hon. Richard Lord Grosvenor against his Royal Highness Henry Frederick Duke of Cumberland; for Criminal Conversation with Lady Grosvenor. Tried before the Right Hon. William, Lord Mansfield, in the Court of King’s Bench, on the 5th of July, 1770. Containing the Evidence verbatim as delivered by the Witnesses; with all the Speeches and Arguments of the Court. Faithfully taken in Short Hand by a Barrister. Fol. 3s. Wheble.*

At last the tale of royal infamy and folly is told at large, and printed in the same size with other trials of state, that the hero of it may descend with a train of illustrious culprits to the latest posterity. It is true that the crime of his highness the duke of Cumberland may be paralleled every day, but where shall we find his ignorance equalled? or who but himself was ever arraigned before a court, the sentence of which, though severe, was mild, when compared with the ridicule of an united world.

We cannot, however, dismiss this article without felicitating ourselves, that we live in a country the laws of which are superior to the will of its princes; nor should we pass over the pleadings of the several lawyers who signalized themselves on this occasion, without testifying our approbation of their candour, learning, and sagacity.

16. *The Mobiad: or, Battle of the Voice. An heroï-comic Poem, sportively satirical: Being a briefly historical, natural and lively, free and humorous. description of an Exeter Election. In Six Canto’s. Illustrated with such Notes as for some Readers may be supposed useful. By Democritus Juvenal, Moral Professor of Ridicule, and plaguy-pleasant Fellow of Stingtickle College; Vulgarly Andrew Brice. Exon. 8vo. 3s. Davies.*

We fancy we hear our readers say; ‘ the title page is sufficient; we have had enough of this man already.’ But we request their attention a little. Such an author as Mr. Brice is diverting for a minute or two. He has the merit of originality;

ginality; and Nat. Lee's repartee to a frigid critic, may be applied in favour of our author—'It is not easy to write like a madman, though it is very easy to write like a fool.'

He sends his poetical son into the world, with the following curious paternal dismissal.

'Go, thou playfome, flily-snickering, son of PHANTASY. That frolic dame was *honestly* thy mother; conceiv'd, form'd, and with no hard travail —(*indignation* aiding)—brought thee forth. HISTORIC TRUTH, however, had a finger in the pye, and (as another, trite saying goes) blow'd to thy making. Go; —try thy fortune, as thy betters have done. As circumstances allow'd, I brought thee up to—what thou art; have now tolerably cloath'd thee in a decent plain suit of print; and what is to be done next but send thee into the world? Good hands receive thee, and not harshly treat thee! and may'st thou best thrive in thy proper vocation of *pleasing* and *profiting* thy entertainers!'

'The publick will reasonably expect that this is a very extraordinary birth.—For Imagination was its mother; Indignation was the midwife; and the genius who begot it, the primum mobile of this effect, was on the verge of lunacy.

But we must beware of what we write; he has precluded hasty criticism by a terrible denunciation.

'If any one shall think fit to attack, cavil at, or banter it, or any the worst of it he can cull out, let him but do it *fairly*, above-board, like a man conscious of his ability, or righteously, so as it may come duely to my knowledge, and I will thank him as for a favour, however roughly, or sportfully (yet not abusively), handled by him. If he condemns the whole in gross, or any part, it seems but equitable he should *openly* fix upon particulars, and assign reasons,—in their turn also to be examin'd whether solid and of force, or not;—and whether indeed the *found faults* may not happen to lie in the *finder*. Such sometimes proves to be the case. Some wou'd be criticks possibly but *dream* that even minor poets (or, if you will so have it, poetasters) *nod*.'

Though this challenge is not so intimidating as it may seem to him, we shall dismiss him with all possible candour, and select, or, in his language, cull out a specimen of his poem, with the tenderest regard to the author's credit. It is a description of a conclave of burgessees planning an election. There is vigorous painting in it.—A descriptive genius regulated by art would not have written it; but it mounts far above the track of a phlegmatic author.

'Not brooking well wish'd time's too tardy flight,
O'er pipe and quart, many a ling'ring night,

With

With fronts of council, in important state,
 Huge as of Germany, th' electors mate.
 Scarce paramount receivers of excise
 Heap royal pelf in more majestic guise.
 Scarce with a swell of more judicious look
 Foremen of juries kiss the sacred book.
 Scarce parish-warden, at an Easter feast,
 Nods bigger, toasted by th' obliging priest.
 The baptist saint scarce at Stich-Hall may see
 More grand the chiefs of cabbage-company.
 Scarce a bluff skipper, in his realm of wood,
 Top'd up a petty godhead of the flood,
 With kembo'd arm, full paunch, and bully face,
 O'er punch-bowl smoaks with more elated grace.
 Scarce strolling hero in stage-buskins drest,
 Plum'd helmet, ermin'd robe, and gemmy vest,
 Between the acts a mightier aspect wears,
 Whilst he upon the candle-snuffer swears.
 Nay, an ale-draper scarce,—(who through the bung
 Once barrels scour'd of dregs, swept stalls of dung,
 But now by sots so damn'd enrich'd, to deck
 With golden chain his heiress daughter's neck)
 At door, in cushion'd chair, with grander pout
 Extends his cloth-shoe signal of the gout.'

It is to be feared that the objects of Mr. Brice's poem are too local to promote its extensive circulation. Nay it will hardly be interesting even to Exeter, for it is written upon an election made in that place thirty years ago. But we presume, that to buy this book, is, to do an office of humanity; and humanity is the concern of mankind in all places, and at all times.

17. *Thoughts, English and Irish, on the Pension-List of Ireland.*
 8vo. 1s. 6d. Kearsley.

The author of this pamphlet inveighs against the practice of bestowing pensions upon persons who have not rendered themselves conspicuous for any public services to their country. He afterwards proceeds to a ludicrous comment upon the merits of some who stand at present on the pension-list of Ireland; recommending to the House of Commons of that kingdom constantly to tack to their money-bill a tax of twenty shillings in the pound upon all pensions on their establishment. The pamphlet concludes with a list, copied from the news-papers, of pensions on the civil and military establishments of Ireland, as returned to the House of Commons in November last, by which it appears that the sum total of pensions at that time on these establishments, amounted to eighty-five thousand pounds.

18. *A Free and Candid Correspondence on the Farmer's Letters to the People of England, &c. with the Author, Arthur Young, Esq; by the rev. Mr. Thomas Comber, A. B. 8vo. 2s. Bladon.*

It appears that this epistolary correspondence was opened at the request of Mr. Young, who, in order to improve a new edition of the Farmer's Letters, was desirous of being favoured with the remarks of his friend on that performance. Mr. Comber seems to have discharged the trust reposed in him with equal candour and sincerity. His remarks are generally in favour of the work, though, in a few instances, he scruples not to dissent from the opinion of the ingenious author to whom he writes.

Upon the whole, the observations contained in this pamphlet are in general judicious, and, until they are adopted in a future edition of the Farmer's Letters, this production may serve as a commentary on that useful performance.

19. *Observations on several passages extracted from Mr. Baretti's Journey from London to Genoa, &c. By James Fitzhenry. 8vo. 1s. 6d. Bladon.*

Some praise is due to the author of these observations for his invention; he has found out a new way of making a pamphlet without labour: one half of his 100 pages consists of extracts from Baretti's Travels; the other half contains dry recapitulations of these extracts, under the title of Observations; with a word or two of impertinent approbation, or censure, at the close of each of them.

20. *Observations on the Effects of Sea Water in the Scurvy and Scrophula. 1s. Richardson and Urquhart.*

The theory proposed by the author of this pamphlet is, that the scurvy is not owing to a putrid state of the blood, but to a decomposition which the particles of it undergo by too great a quantity of neutral salts, which arise from the combination of an alkali in our food, united with a natural acid; and that the scrophula proceeds from a peculiar state of the glands, and not from any matter they retain. Upon this view of the cause of the scurvy the author would seem, very properly, to reject the use of sea water, as what must prove injurious in that disease, by increasing the saline acrimony of the fluids: but both in theory and practice, his conclusions are founded upon principles which he appears to have made no experiments to establish. His opinion in regard to the scrophula is neither singular, nor suggests the expediency of any alteration in the common method of cure. We entirely agree with him, however, that in this disease, when the glands of the mesentery are in a state of inflammation, sea water ought to be cautiously used, and not as a purge, but an alterative. The reason he adduces why
bathing

bathing in fresh water must be preferable to that of the sea, in the scurvy, are the superior coldness of the former, and the certainty that no saline particles can be absorbed in it.

21. *An Easy and very practicable Method to enable deaf Person^s to hear: Together with a brief Account of, and some Reflection^s and Observations upon, the several Attempts formerly made for the benefit of such Persons.* Translated from the German of Andrew Elias Buchner, Professor of Medicine and Natural Philosophy in the University of Halle. 8vo. 1s. 6d. Hawes, and Co.

This is a judicious little treatise, and contains many good observations on the subject.

22. *Nature.* By Mr. Treyssac de Vergy. 12mo. 3s. Murdoch.

The author of this volume very naturally paints the havock which the passions make in the human heart, when they are not under the correction of reason and virtue; but his writings are rather calculated to render that havock more extensive than to stop its progress. Some late transactions in the gay world sufficiently shew that the two sexes stand in no need of a fictitious story, however feelingly told, to increase their antipathy to honour and discretion.

23. *Henrietta, Countess of Osenvor; a Sentimental Novel, in a Series of Letters to Lady Susanna Fitzroy.* By Mr. Treyssac de Vergy. 2 Vols. 12mo. 6s. Roson.

The novel before us is truly a *sentimental* one; the principal characters are strongly marked, the language tolerable, and the incidents are naturally introduced. Mrs. Verman, an ambitious mother, is well drawn, and her conversations with her daughter, in consequence of her eagerly desiring to see her a lady of quality, sufficiently shew the composer of them to be acquainted with the female heart. Mrs. Verman is, indeed, the strongest marked character in the two volumes, and her fluctuations between ambition and maternal affection are forcibly described.

24. *The Scotchman; or the World as it goes, a Novel.* By Mr. Treyssac de Vergy. Two Vols. 12mo. 6s. Brough,

The first volume opens with a dedication to John Wilkes, esq. alderman of Farringdon Without, in which Mr. de Vergy has availed himself of the abovementioned worshipful patriot's name, *ad captandum vulgus*, and to forward the sale of his Scotchman. Of all the dedications we have read this is the most absurd. The preface immediately following is full of vanity, and vanity of the most contemptible kind; for the author seems to plume himself upon his licentiousness, and has the effrontery to suppose that the favourable reception which he meets with from his fair readers is in proportion to the immorality of his writing.

In the second volume M. de Vergy affects to imitate the style, and manner of the late Mr. Sterne: but he cannot be compared with the witty and sentimental author of *Tristram Shandy*, without appearing to considerable disadvantage by the comparison. His ramblings distract the attention, without imparting the least entertainment to the mind, and his indelicacies are of a much worse kind than those of the original whom he endeavours to copy.

25. *The Life and Adventures of Mad. de la Sarre.* 8vo. 2s. 6d. sewed. Johnson.

This performance contains the real history of a lady of genius and learning, who was, in consequence of her uncommon merit, advanced to a much more elevated station than she had reason to expect, being married to the marquis de Rougemont, by whom she had three sons and four daughters. —The narrative is interesting, though barren of incidents; and the style harsh and disagreeable.

26. *Vocal Music: or, The Songster's Companion. Containing a new Collection of the greatest Variety of Songs, Cantatas, &c. with the tune prefixed to each.* 8vo. 3s. Horsfield.

This is not only the best, but the cheapest collection we have seen; the editors have been careful not to insert any thing low or indecent; and the musick being prefixed gives the work a superior claim to the approbation of the public.

27. *Meditations upon the Attributes of God and the Nature of Man.* 8vo. 1s. Law.

The author of these meditations seems to be no contemptible reasoner on metaphysical topics. The subject on which he has employed his thoughts, in this pamphlet, may be collected from the following extract, which contains the conclusions deducible from the system which he endeavours to establish.

‘According to the preceding system, those actions of men, which from the appearance, and under the consideration of their being free agents, in the sense abovementioned, are accounted vicious, sinful, and wicked, must be attributed to the imperfection and weakness of the superior principle of their intelligent nature, that has not acquired sufficient strength and authority to regulate their actions and affections, as the rule of right, which we conceive to be adapted to the human nature, and their own particular nature and circumstances requires: consequently such actions are in their proper idea wrong, disproportionate, below the dignity of a man, mean, despicable, base, and brutish.

‘And the appearance of natural evil in the world is entirely owing to a partial view of things; we see and feel sufferings and misery, but not the good and happiness, which are necessarily connected with them, as the effect with its cause. Could we view both together, we should clearly see, that the happiness, proceeding from the sufferings, vastly exceeds them: and then there would be no appearance of natural evil in the universe.

‘ It

‘It is also from a partial view of things, that any creature appears to us imperfect. On comparing the nature of one creature with that of another, of an inferior order, without considering them as parts of a whole, this will seem to want some perfections, which that is possessed of; but every individual, considered as a component and necessary part of an immense universe, has all the perfection that is consistent with the rank it holds in the order of being, and with the relations it bears to every other being, and to the whole. And if it was in any respect whatever different from what it actually is, the whole universe, on account of the connections of every one of its component parts with every other, and with the whole, would be in all respects different, from what it is at present, and consequently be less perfect. For as the universe is the production and effect of an infinitely perfect cause, it must, not only in the whole, but in every part of it, how inconsiderable soever, be exactly proportionate to the perfection of that cause.’

‘It therefore necessarily follows, that there is no real absolute vice, evil, or imperfection in the universe. And God, who surveys, and who alone can possibly survey the whole of being, and the whole of every particular being, not successively or partially, but at once, sees that every thing, which he has made, is very good, and he perfectly approves of all his works.’

In the latter part of this tract, the author endeavours to reunite the Scripture-doctrine of future punishments with these conclusions. What he says upon this head is as follows:

‘Wherever we read in scripture of everlasting punishment eternal torments, we must interpret such passages by the same rule, which we constantly use in interpreting those other texts in the same scriptures, that attribute to God, hands, arms, eyes, grief, hatred, repentance, and other human parts and passions. This rule is to abstract from them every thing, which we clearly perceive to be inconsistent with the idea of a being, infinite in all respects, and absolutely perfect in wisdom, power, and goodness. By everlasting punishment then we shall understand extreme misery, that can have no end, before it has compelled and necessitated those, who have brought it upon themselves, by degrading every thing into a subordination to their own present pleasure and interest, to make God their ultimate end, and regulate their actions and affections by the great eternal rule of right, which is the supreme law of every intelligent being, and the ground of his own particular happiness; and also of the order, harmony, perfection, beauty, and happiness of the universe.’

This way of interpretation will, he apprehends, fully vindicate the attributes of God, and confirm, and enforce the gospel promises and threatenings of happiness and misery in a future state.

28. *Grace Triumphant. A Sacred Poem, in Nine Dialogues.* 8vo.

21. Johnson.

Evander, the principal character in these Dialogues, was a Deist. He thought reason the best guide of mankind, and was happy under the influence of her authority. But a gloom and dejection succeeded his serenity and cheerfulness: the importance of religion presented itself to his mind; he acknowledges

its truth and the goodness of his Creator in revealing it to man; but he fears that his long course of infidelity is so heinous a sin, that it cannot be expiated by the merits of his Redeemer, and consequently, that it will not be forgiven by his God. At length by the repeated advice, and consolation of a pious friend, and by irradiations from above, he recovers from his melancholy situation; he embraces a lively faith in Christianity; and acquires a vigorous, and sublime satisfaction, far superior to that which he had felt before.

This poem consists of nine dialogues; and it comprehends the space of three years; for Evander was so long a prey to these terrors, and this despondency. The first dialogue is a conversation between him and Sylvia his wife; in it we are informed of his past tenets, and the present state of his mind.—The second dialogue passes between him and his friend Mezentus; who is likewise a professed Deist, as Evander had been. This gentleman attributes his friend's religious perplexity to corporeal malady; he advises him to quell its effects by the exertion of reason; by having recourse to his sensible and benevolent moral theory; and by resting assured of the lenity and goodness of his Creator, so eminently displayed in the physical system, and in the government of the universe. In the third dialogue Æneas endeavours to calm Evander's mind by different exhortations; by persuading him to adopt the precepts of Christianity, and rely firmly on its promises.—Sylvia, in the next dialogue, administers comfort to her husband of the same evangelical strain with Æneas's.—These characters are the interlocutors in the rest of the dialogues; the turn of which may be known by our account of the preceding part of this poem.

The work, we doubt not, is well intended; but we do not think it can be of material service to the cause of religion. Its author is rather an enthusiastic sectary than a rational divine. It is warm and visionary, not sensible and argumentative: it lays too great a stress on mere faith and devotion, like many preachers who infest our church, the contempt of all wise and virtuous men. The author strenuously defends the principles which he hath espoused; but he makes the patrons of the other side very weak disputants, to avoid the hazard of their closer opposition; this is the case in most books of dialogue.

29. *Letters to the Author of Remarks on several late Publications relative to the Dissenters, in a Letter to Dr. Priestly.* By Joseph Priestly, LL. D. F. R. S. 8vo. 1s. Johnson.

The Remarks which have given occasion to these Letters, are mentioned in our Review for July last.—Dr. Priestly in this reply

reply insists, that a vindication of the Dissenters is at this time peculiarly seasonable; and that the dissenting interest may be justly called the cause of truth, religion, and liberty. He repeats the charge of *idolatry* against the church of England, for paying divine worship to Jesus Christ; and again asserts, that the worship of the one living and true God is known among the dissenters only. He endeavours to shew, that a deliberate subscription to articles of faith, which a man does not believe, is an immorality of the most dangerous nature. He considers the studies proper to form a Christian divine, and the method of conducting reformation. He offers some remarks in defence of the pamphlet entitled, *A Free Address to Protestant Dissenters*, as such; points out some inconsistencies, in the view which his antagonist has given us of the principles of the Dissenters; and before he takes his leave of him and the public, on this occasion, makes this observation; 'There is something singular in my fate as a writer. I attack the prejudices of the Dissenters, and behold a clergyman of the church of England stands up in their defence; and when, in defending the principles of the Dissenters I unavoidably come too near the church of England, a Dissenter appears on their behalf.'

Under these circumstances the author, we will suppose, does not entertain a contempt for 'the ignorance and petulance' of his adversaries; but a diffidence with respect to the equity and propriety of his own determinations.

Since the appearance of this pamphlet, the author of the *Remarks* has published *A Second Letter to Dr. Priestley*, and the Dr. has answered it. Both these pieces are comprized within the compass of eight pages, and given to the purchasers of the former Letters.

30. *The Duties of religious Societies considered, in a Sermon preached at the Ordination of the rev. Philip Taylor, at Liverpool, June 21st, and of the rev. Robert Gore, at Manchester, August 23d, 1770. By the rev. William Endfield; with an Address on the Nature of Ordination, by the rev. Richard Godwin; Mr. Taylor's and Mr. Gore's Answers to the Questions proposed to them; and a Charge, delivered on the same Occasions, by the rev. Philip Holland. 8vo. 1s. Johnson.*

Sermons, addresses, charges, and confessions of faith, at the ordination of dissenting ministers, are things of course, as much as the exercises which are usually performed for degrees in the schools at Oxford and Cambridge; and the former, by continual repetition, are become almost as uninteresting to the public in general, as the latter. All that can be said on the pieces now before us is, that they are respectable performances on trite subjects.